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No. 13.

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An ANSWER

To a Popish Pamphlet, called The TOUCH-STONE of the Reformed Gospell.

made speciallie out of themselves.

MATH. 15 13.

Everie Plant which my heavenlie Father hath not planted, shall be rooted up.

By WILLIAM GUILD, D. D. and Preacher of GODS WORD.

ABERDENE,
Printed by IAMES BROWN,
1656.

To the Right Honourable, Sir *Thomas Mudie*, Provest of DUNDIE.

Iohn Scrimgeor, *William Duncan*, *Alexander Watson*, and *David Yeoman*, Baylies:

And

To the Remnant of the Honourable Councell of that Burgh. *Grace* and *peace*.

Right Honourable,

The sedulitie of that Apostatick Church of *Rome*, who like these Locusts *Revel.* 9. swarme everie

wher in our Countrey, and neighbour Nation, like Phariſees of old to make proſelyts to themſelves, and miſleade ſimple ſoules, ſhould move the Miniſters of Chriſt, and *Sions* Watch-men, to be aſhamed to be leſſe diligent in a better cauſe and for a better Maſter. Theſe are diſperſing their popiſh Pamphlets, and everie where, and everie way, ſowing ſecretlie and ſubdolouſlie their pople and Tares in the Lords Field *to ſeduce*, And ſhould not wee then be much more ſedulous and ſolicitous every way, by word and write to diſcover their fraud, to arme againſt Errour, and labour to *reduce*. The conſcience of which dutie for my part, hath moved me to anſwere a late Pamphlet, called. *The Touch-ſtone of the reformed Goſpell.* Which is in everie Papiſts hands, and almoſt whereof they vaynlie

vainly brag as being unanſwerable. which anſwer I have framed with as great brevitie & perſpicuitie as I could, and the better to ſtop the adverſaries mouthes, & detect their *Wreſting of Scripture* (as PETER ſpeaketh 2. *Pet.* 3. 16.) *to their owne deſtruction*, I have anſwered ſuch ſcripturall places as hee objecteth againſt us, either by the expoſition of Fathers for moſt part, orelſe of their own Doctours, Neither of which without impudence they can reject, and ſo cannot alleadge (as he doeth in his Preface) *That wee chop and change the Text of Scripture by ſome interpretation or other of our owne.*

Theſe paines then which I have beene preſſed by ſundry *Reverend Brethren* and others, for the publick good to put to the Preſs, I haue (*Right Honourable*) Dedicate

to you, as a Testimonie of my inteere affection both to your selves personally, whose kindnesse and courtesie to my self I have ever at all occasions found, as also to that Place wherein you governe, in regard of my relation therto, which moved me, as I did Dedicate the first Fruits of my Studies in my youth long agoe to the Magistracie and Councill of *Aberdene*, the place of my owne Birth and breeding; so now to Dedicate the latter and ryper Fruits of my old Age to the Magistracie and Councill of the Birth-place and breeding of my deceased Father of Godlie Memorie. For whose care of my Education in Letters, as I did owe him all filiall dutie and gratitude while he lived, so do I still in Remembrance of him carry all affectionat respect to that place where

he

he had his firſt being and upbringing, and whoſe proſperitie I ſhall ever heartlie wiſh, and that the Lord who hath ſhowne it hard things that it might have ſaid, call me *Marah*, may ſo ſanctifie to it that ſad viſitation, and proſper that Place hereafter, that it may bee *Naomi*, or as the Prophet ſpeakes (Iſai. 61. 3.) He may give it *Beautie for Aſhes, the oyle of joy for mourning, and the garment of prayſe for the ſpirit of heavineſs.* Which ſhal be the heartie prayer of

Your moſt affectionat,
in Chriſt to honour &
ſerve you,

WILLIAM GUILD.

To the Reader.

Courteous Reader.

IN anſwering this TOUCH-STON *of the reformed Goſpell*, I thought good to advertiſe thee of ſome things. Firſt, That the *Impudencie* and *malice* of this Pamphleter beſide his *Ignorance*, is ſuch, that to make the Proteſtant profeſſion the more odious to his Proſelyts, hee would charge our Profeſſion with ſuch Doctrines and Tenets, which we never taught nor owned, So that whil he fights againſt ſuch, he beats the wind and fights onelie with his owne ſhaddow, A few Inſtances in place of many are theſe. Firſt, §. 5. That we ſay, *That a man by his own private ſpirit, may rightly judge and interpret Scripture*. Next, §. 6. *That* PETERS *Fayth failled*. 3.

§. 6.

§. 9. *That the Church was not ever to remaine Catholick.* 4. §. 10. *That the Churches unitie is not necessary in all points of Fayth.* 5. §. 17. *That the actions and sufferings of the Saynts serve for nothing to the Church* 6. §. 21. *That good works are not necessary to Salvation.* 7. § 29. *That Angels cannot help us.* 8. §. 39. *That the bread in the Supper of the LORD is but a figure.* 9. §. 45. *That Fasting is nos grounded on Scripture, nor causeth any spirituall good.* Thus heseeks not only unnecessarlie to multiply feigned Controversies to deceive the simple, but also to make our Profession the more odious to such as will beleeve him, imitating herin Satan who by like lyeing would made God odious to our first Parents.

2 As if to name onelie, and by a false Muster to multiplie the citations

tions of Scripture & Fathers were enough, without the ſetting down the words of either; he laboureth to ſeduce ſimple ſoules and make them beleeve, that both Scriptures and Fathers were on their ſide onlie, whil as theſe who are judicious and impartiall may ſee that if the maine places of Scripture and Fathers, whoſe words he ſets downe, be proven in this my enſueing Anſwere to be either altogether impertinent and wreſted, or to make againſt himſelf. Then much more may any judge the like of ſuch places as he only pointeth at, but neither ſeteth downe, nor dare ſet downe their words. Wherefore 1. As for his references to places of Scripture. Firſt, They are ſuch that if I ſhould particularly diſcuſs their impertinencie, not only ſhould his groſſe ignorace and deceat be ſeen

the

the more, (which is clearly enough discovered (I hope) by my answer to such places whose words he sets downe) but my Answere should also grow to a hudge volume, whereas I strive to as great brevitie with perspicuitie as I can, and that to make my Answere onely to bee a pocket and portable Book. 2. His references, (for ostentation onely, and delusion of the simple) are so numerous, as Pag. 20. for the *Churches infallibilitie*, where hee bringeth but foure places of Scripture, whose words he sets down, he maketh reference to 22. places, most impertinēt & wrested. Like wise pag. 59 To prove good works to be *meritorious*, he bringeth but four places of Scripture in likemanner, but relats to 21. more, which ar to no such purpose, the like he does p. 27. 51. 54. 63. 67. 72. & elswher.

Next, as for his references to the teſtimonies of *Fathers*, mentioning oftimes neither Book, Chapter nor words, It wer an infinitly laborious task to anſwere, a man knoweth not what, and would likewiſe accreaſe to a voluminous bulk, eſpeciallie ſeing either ignorantlie, or (I may juſtlie ſay) deceatfully and impudentlie hee citeth places in Fathers. 1. whom themſelves rejects as ſpurious and counterfite: For example. In the matter of *purgatorie*, hee citeth *Ambroſe* upon 1. *Cor.* 3. whereas *Bellarmin De ſcriptoribus Eccleſiaſticis*, teſtifieth, *That theſe are thought not be his works and not without cauſe* (ſayeth hee) Againe for Sacramentall *Confeſſion* he citeth *Clements* Epiſtles, which *Bellarmine* in his Book of Eccleſiaſticall Writters declareth and proveth to be counterfit.

2. Hee

2. Hee citeth ſome works of Fathers, which are not *in rerum natura*, for example, *For invocation of Saynts*, he citeth ATHANASIUS *Serm. de Annunciatione*, where-as there is no ſuch piece either in his works or in *Bellarmins* index which he hath ſet downe of his works, in his Book of eccleſiaſticall writters. Againe, *For works of Supererogation* he citeth *Gregorie Nicen.* 1. Morals cap. 5. Whereas, he never write any ſuch book, or is it to be found.

3. Hee citeth ſome places of Fathers for him, who in theſe places are clear againſt him. For example, *for Mans abilitie to keepe the Law*, hee citeth *Jerome* his third book againſt the *Pelagians*, whereas in that whole booke throughout, he ſtronglie proveth the contrar.

4. Hee citeth ſome places in Fathers

thers ſo generallie and looſlie, that it were impoſſible to find out ſuch wherat he he aimeth. For example, *For worſhipping of Images*, he citeth *Jerom.* in his Epiſtle to *Marcella*, whereas *Jerom* write many Epiſtles to *Marcella*, in none of which is any ſuch thing to be found. 2. concerning *predeſtination* hee citeth *Auguſtin.* lib. 1. *de Civit, Dei.* but no Chapter or words, wheras ther are 36. Chapters in that book. In likemanner he citeth for the ſame purpoſe *Ambroſe.* lib. 2. de *Cain & Abell*, but no Chapter, wheras there are ten in that book. 3. Againſt *Aſſurance of Salvation*, he citeth *Jerom* lib. 2. *adv. Pelag.* but no Chapter, whereas there are eleven long Chapters in it. 4. *For extreame Unction*, he citeth *Auguſtin* in ſpeculo, but no Chapter, wheras there ar 33. Chapters in that book.

I could

I could inſtance a number more, were not to avoid prolixitie. wherby any indifferent mā may ſee how fraudulentlie theſe men deale, by a falſe Muſter of Scriptures and Fathers to delude the ſimple, & make them beleeve that both theſe ar on their ſide, whereas I ſhall ſhowe (Godwilling) that there is no ſuch thing, and whatſoever is ſet down in this Touch-Stone, to be either groſſly miſtaken, willfully perverted, ſlanderouſly imputed, or ſo weaklie performed, that he hath relyed not ſo much on the ſtrength of his Cauſe, as on the weaknes & tractablenes of his ſimple and ungrounded Proſelyts, whom they perſwade, *fide implicita*, to take all upon Truſt, and Beleeve as the Church beleeveth, and that they are the Church, contrar to that *Berean* practiſe *Act.* 17. 11. And

that

that Apoſtolicall precept. 1. *Ioh.* 4. 1. *Beloved, Beleeue not every Spirit, but try the ſpirits whether they bee of God, becauſe many falſe Prophets are gone out in the World,* at whoſe credulity I could not but wonder, how they can be catched in ſuch Cobweb ſnares, and be ſeduced by ſuch weake argumeuts in the time of Goſpell-light and means of reſolution, were not that (as the Apoſtle ſpeaketh 2. *Theſſ.* 2. 10.) *That they are given over by the deceivablenes of unrighteouſnes to beleeve lies, becauſe they received not the loue of the Truth,* and therefore as BERNARD ſayeth of ſuch. Serm. 66. in CANTICA, *They are not convinced with reaſon, becauſe they underſtand not, nor by Authorities* (to wit of Scripture) *becauſe they receiue them not* (ſayeth he) *nor are they moved by perſwaſion, becauſe they are perverſe and yeeldeth not.* For

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all which notwithſtanding, my heartie wiſh ſhall be, that as the LORD did to PAULL, *Act.* 9.18. the ſcales of errour and ignorance may likewiſe fall from their eyes, that GOD may haue Glory, His Church joy in their converſion, & their owne ſoules ſalvation in the Day of their account, *Amen.*

AN ANSWER To A Popish PAMPHLET

Called

The Touch-Stone of the Reformed Gospell.

AND. 1. To the Preface.

N the Preface the *Pamphletter* First glorying that hee confoundeth Us by our own Bible;

A most

most impudentlie First beginneth with a Generall accusing of the Translation thereof, in a number of grosse corruptions and falsifications, wherof notwithstanding he instances not one, nor is able to do. Wherunto therefore I shall answer not onely by retortion in the generall, but in particulare shall instance in their vulgare Latine Translation whereof Hee speaketh, and so much extolleth as free of the like. First, *Grosse corrupting* of the Text, contrary to the Originall. 2 *Adding* to the Text of Scripture. 3. *Taking from the same*, both contrar to that sad commination *Revel.* 22. 19. and 4. which is worst of all, cleare *contradicting* of Scripture and in place of a Multitud of each sort, I shall onelie for brevities sake bring a few examples.

1. Then

1. Then of corrupting Scripture: *Gen.* 3. 15. where it is ſpoken of Chriſt as the ſeed of the woman, *It ſhal bruiſe thy head.* It is ſaid in their vulgare Tranſlation, *Shee ſhal bruiſe thy head,* blaſphemouſlie (as their uſe is) aſcribing to the virgin *Marie* the victorie over Satan in the work of our Redemption. VVhich is only proper to CHRIST. Likewiſe *Heb.* 13.16. where it is ſaid of *Doing good and communicating,* that *with ſuch ſacrifices God is well pleaſed* In their Tranſlatiõ, for eſtabliſhing of the merit of works, it is ſaid, *For with ſuch ſacrifices God is promerited.* alſo *Rom.* 1.4. wher it is ſaid, That *CHRIST was declared to bee the Sonne of GOD,* It is ſaid in their Tranſlation, that *Hee was predeſtinat to be the Sonne of GOD.* which is a lurd errour.

2. Of *adding to Scripture. Act.* 5. 15. is

15. is adduced in this *Touch-ſton*, to prove miraculous vertue of Reliques, to which theſe words are added, which are not in the Original, *That they might be delivered frō their infirmities*. Next, unto theſe words of our Saviour, *Matth.* 26. 26. *This is my Bodie*. In their conjuring or conſecrating of the bread, they add a fitt word, (*enim*) or (*for*) Which they make operative in producing their Tranſſubſtantiation. And the fyve words to be anſwereable to ſuch myſteries as *Gabriel Biel* hath ſet downe in the like number of fyve in his 38. lecture of the Canon of the Maſſe, Fol. 65.

3. Of *taking from the Scripture*. pſ. 99. 5. It is ſaid according to the originall. *Worſhip at His Footſtoole*, as it is in likemanner ſaid verſe 9. *Worſhip at His holie Hill*, and yet in their Tranſlation, for the maintayning

ning of their adoration of images, they take out the word (*at*) and ſay *Worſhip yee His footſtoole.* Next, *Rom.* 11. 6. the words, *But if it bee of works, then no more of grace, otherwiſe work is no more work.* ar in their Tranſlation quyte purged out, becauſe they make ſo clearlie againſt their *Iuſtification by works.* Againe *Heb,* 1. 3. it is ſaid, *having by himſelf purged our ſinnes,* in their Tranſlation, theſe words (*by Himſelf,*) are taken out, to make place thereby to *mens ſatisfactions.* Likewiſe, *Math.* 9. 13. where it is ſaid, *I came not to call the righteous but ſinners to Repentance,* theſe words (*to repentance*) are taken out, which ſhow the end of Chriſts comming and calling of ſinners, I might inſtance many more places, as *Iob.* 5. 16. 1. *Cor.* 15. 54, where a whole ſentence is raſed out, but theſe ſhall ſuffice. 4.

4. VVhich is grosseſt of all, I ſhal inſtance where their Tranſlation is directlie *contrarie and contradictory* to the Originall, as 1. *Gen*, 49. 24. it is ſaid concerning IOSEPH, *The armes of his hands were made ſtrong*, but in their vulgar Tranſlation, the words are, *The armes of his hands were made weake*. Next Iosua 5. 6. it is ſaid, *Vnto whom the LORD did ſweare that hee would not ſhowe them the Land*, but in their Tranſlation it is quyte contrar, *That he would ſhow them the Land*. Againe, Iosua 11. 19. it is ſaid, *There was not a Citie that made peace with the Children of Iſrael, ſaue the Hivits*, but in their Tranſlation is ſaid the contrar, *Ther was no City which did not render, or make peace*. Likewiſe, *Pſal*. 68.22. it is ſaid, *I will bring my people again from the deepes of the ſea*, but the cõtrar is in their Tranſlation, ſaying,

I will

I will bring my people downe to the deepths of the ſea. In likemanner in the new Teſtament, 1. *Cor.* 15. 51. it is ſaid, *Wee ſhall not all ſleepe, but wee ſhall all bee changed,* but in their Tranſlation it is thus, *Wee ſhall indeed all riſe againe, but wee ſhall not all bee changed.* Where we ſee groſs *alteration*, aſweil as *contradiction*. And againe verſe 55. where it is ſaid, *O Death where is thy ſting? O graue where is thy victory?* Wee ſee againe in their Tranſlation groſſe *alteration*, the words being theſe, *Death where is thy victory? Death wher is thy ſting?* & no word of the graue at all. The like of which groſſe corruptions, *adding* to Gods Word, *taking from it*, and *contradicting* the ſame, I defie al the Ieſuits, Prieſts, and papiſts in the World to challenge in our Tranſlations.

Yea the more yet to convince

this Pamphleter, and all Romanists whatsoever, concerning the vitiositie of their vulgar Translation, (as is said, *Deut.* 32. 31. *Even our Enemies being Judges*) I shall instance onely two or three examples, in place of many) wherein themselves in their English *Rhemes* Translation of the new Testament are forced to aknowledge the vitiositie of their vulgar latine, by departing therefra, and translating these places just as we do. as 1. whereas *Ioh.* 12. 35. in their vulgar latine the words are, *adhuc modicum lumen in vobis est*, that is, *Yet a little whyle the light is in you*, the *Rhemists* themselves translate it thus, as wee do, and according to the Originall, *Yet a little while, the light is with you.* Next, *Rom.* 12. 19. whereas in the vulgare latine it is, *Non vosipsos defendantes*, that is, *not defending your selves*

ſelves, againſt reaſon and ſcripture forbidding lawfull defence, the *Rhemiſts* tranſlate as wee do, *Not revenging your ſelves.* Again 1. *Cor.* 15. 34. whereas in the vulgare latine it is, *ad reverentiam vobis loquor*, that is, *I ſpeake it to yoür reverence or honour*, the *Rhemiſts* tranſlate as wee do, according to the Original, *I ſpeake to your ſhame.*

The next thing to which in his Preface I am to anſwere, is concerning the ſenſe and meaning of the places of Scripture contraverted, which hee ſayeth is, *The ever conſtant and uniforme judgement of the Church and aucient Fathers, who in every age ſince CHRIST, haue underſtood the point in queſtion in that ſenſe* (ſayeth hee) *which Catholicks now do.* Conforme therfore to theſe his words let us put to this *Touch-ſtone*, (which hee calleth the Rule

of fayth) some chiefe poynts of Poperie, and see whether they agree with Scripture, as the same is expounded by the whole stream of the ancient fathers in the primitive Church, who haue written thereon, or if they disagree not as farre therefra, as Light doth from darknesse, As.

1. To beginne with the mayne point of Poperie, *The Popes supremacie*, which the Pamphleter layeth is grounded on *Math.* 16.18. *Thou art Peter and upon this rock will I build my Church*, understanding *Peter* to be this rock wherof Christ speaketh, and yet by the constant and unanimous judgement of the ancient Fathers & Church in their time, that Text importeth no such papall supremacie, nor that, by that rock *Peter* is understood, but either CHRIST himself, or that fayth of

CHRIST

CHRIST wherof *Peter* made confeſſion. As 1. All the greeke Fathers, and the Eaſterne or greeke Church, who oppoſe papall ſupremacie even unto this day, and in particulare to ſpeake both of greek and latine Fathers, *Origen* Tract. 1. in *Math.* 16, *Chriſoſome* Tom. 3. ſerm. de pentecoſte, *Iſidorus Peluſiota* his diſciple, lib. 5. Epiſt. 55. *Theophylact* in *Math.* 16. *Auguſtin.* Tract. 10. in 1. Epiſt. *Johannis.* & Tract. 124. in *Johan. Cyprian.* de unitate Eccleſiæ. *Ambroſe* in Epiſt. ad Epheſ. cap. 2. *Hilare* lib. 6. de de Trinit. and Pope *Gregory himſelf*, Moral. in *Job.* lib. 28. cap. 8. and many more, which conſent of Fathers made Cardinall *Cuſanus* to ſay, de concord; Cathol. lib. 2. c. 13. altho it was ſaid to *Peter*, Thou *art Peter and upon this rock I will build my Church, yet by this rock,*

ſaieth

(sayth he) *we understand* CHRIST *himself, whom he confesseth, & if Peter were to be understood by this rock, as a ground-stone of the Church according to* S. Ierome, *are not* (sayth he) *the rest of the Apostles ground-stones of the Church inlikemanner? of whom it is spoken in the Revelation. Wher, by the Twelve stones of the foundation of that Citie Jernsalem, which is the holy Church, no man doubteth* (sayth he) *but all the Apostles are to be understood,* And therfore sayth that same Cardinall) *wee know that Peter received no more power from Christ than the other Apostles, but were the self same that Peter was* (sayeth Cyprian de Uni. eccles.) *indued with a-lyke fellowship both of honour and power.*

And not only doth the forenamed fathers expound that place of *Mathew* as is said, severally, but the whole

whole Fathers cõvcened in famous generall & ecumenicall Councels, haue decreed againſt any ſuch Papall ſupremacie, which Romaniſts would prove by that wreſted place of Scripture, as 1. That firſt and famous Councell of *Nice*, anno. 325. of 318. Biſhops in the 6. Cannon thereof. 2. The Councell of *Conſtantinople*, anno 380. of 150. Biſhops, Can. 5. which as *Bellarmin* confeſſeth (*prof. de Rom. pont.*) withſtood altogether any ſuch ſupremacie. 3. The Councell of *Epheſus*, anno 434. of 200. Biſhops cap. 4. and the laſt is the 4. Councel of *Chalcedon*, anno 454. of 430. Biſhops, which decreed peremptorly *Act.* 16. againſt any ſuch ſupremacie, as *Bellarmin* grants in in his preface forenamed, but (*non ſine fraude*) or, *not without deceat*, (ſayeth hee) ſuch is popiſh preten-

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ded reverence of Antiquitie when it maketh against them. And yet the present Roman Church doeth so farre disagree frō this exposition of Scripture which they pretend for papall supremacie, and from the famous Councells and Fathers forenamed who opposed the same, as not to adhere to their sense of that place of *Mathew*, or to their judgement of papall supremacie were now a-dayes damnable and rank heresie.

2. Next to come to that proud doctrine of *merite*, against which is that cleare Text of Scripture, *Rom. 6. 23.* where it is said, *The wages of sinne is death, but Life Eternall is the gift of GOD.* Which by the unanimous judgement of the ancient fathers & Church, is acknowledged to be against merits, therefore sayeth their owne *Cassander* (consult. art. 6.

art. 6.) *with a full conſent all the ancient Fathers deliver, that our whole confidence and hope both of pardon and eternall life is to be placed in the onely mercie of GOD, and merite of Chriſt.* As we ſee particularly in ORGEN. l. 4. in *Rom.* cap. 4. *Hilare* in *Math.* can. 20. *Ambroſe* in pſal. 118. Octon. 20. Et in exhortatione ad virgines. *Baſil.* in pſal. 52. & 114. *Jerom* lib. 17. in Iſaiam cap. 64. *Chriſoſtom* in Coloſſ. hom. 2. *Auguſtin* in pſal. 36. con. 2. & pſal. 32 con. 1. & pſal. 83. circa finē, As alſo pſal. 109 circa initiū. *Cyril* alſo of Alexandria, hom. 4. paſchaſ. *Gregorie* the firſt in pſal. 7. poenit. *Fulgentius* ad Monimum lib. 1. cap. 10. and *Haymo* in pſal. 132. 1. *Bernard* ſer. 1. in annunc. *Mariæ.* and many more. And yet the preſent Roman Church differeth ſo farre frō Scripture, & the ſtreame

of Antiquitie expounding the same in this point, That the Councell of *Trent* in the decree of the sixt Session thereof, can. 32. hath accursed all those that hold not the doctrine of mans meriting of eternall life, by his owne good works, and the *Rhemists* declare on *Heb.* 6. 10. *That they are so fully worthie of eternall life and are the cause of salvation, that God should be unjust, if he rendred not heaven for them.*

3. *For perfectiõ of scripture*, against doctrinall traditions, that place *Gal.* 1. 8. *Though wee or an Angell from heaven preach any other, beside that which wee have preached unto you, let him be accursed* by the constãt & unanimous judgement of the Church, & all ancient Fathers that ever write on that place, the same is expounded to be the scriptures of the old & new Testament onely

onely, beſide which no other thing ought to be taught under paine of a curſe, as *Baſil* in his ſumme of his Moralls 72. expoundeth, ſo likewiſe *Auguſtin* in his third book againſt *Petilian* cap. 6. ſaying, *If an Angell from heaven preach to you any thing beſids that, which is in the ſcriptures of the Law and Goſpell, which yee haue received, let him be accurſed* (ſayth the Apoſtle) ſo alſo *Vincen. Lyrinen.* adv. hæreſ. c. 35. & 10. *Neither ſayeth the Apoſtle, if they teach any thing contrar or repugnant* (ſayeth *Chriſoſtome* & *Theophylact.* on that place) *but if they teach never ſo ſmall a peint beſide that, that is add never ſo little more then that, let him bee accurſed.* And yet ſo farre doth the preſent Roman Church diſagree from the true meaning of this Text of ſcripture which is given thereon, by the whole ſtreame of

antiquitie

antiquitie in this point, that shee hath decreed contrar thereunto in the Councell of *Trent* for doctrinall unwritten traditions, 1. decreto sess. 4.

4. Against that idolatrous *worshiping and prayer to Angels*, that Text *Coloss.* 2. 18. *Let no man beguile you of your reward in a voluntare humilitie and worshiping of Angels.* is expounded not onely by the ancient Fathers singly writing thereon, as condemning all prayer to be made to them, as we see in *Chrisostom.* in Coloss. 2. hom. 9. and in *Origen. l.* 7. & 8. contra *Celsum*, & others. but likewise by a whole Councell conveened together (as *Theodoret* testifieth on Colos 2.) saying, *The Councell which conveened at Laodicea the cheif citie of Phrygia, by a law did forbid prayer to Angels, condemning the same as Idolatry, wher-*

by

by the communion both of Chriſt and his Church was forſaken, and therefore accurſing the practiſers thereof, Can. 35. ſaying. *if any man be found to giue himſelf to this private idolatrie, let him be accurſed.* And yet the preſent Romã Church doth ſo farr diſagree frõ this Apoſtolicall precept, expounded by an unanimous cõſent of ancient Fathers conveened in Councell, that ſhe will haue prayers put up to Angels and conſequentlie ſhee is declared Idolatrous and accurſed.

5. I could inſtance many more places in points cõtroverted, wherin they admitt not that ſenſe which the ſtreame of ancient Fathers giveth theron, as *Coloſ.* 3. where it is ſaid, *Let the word of Chriſt dwell in you richlie.* Which by the conſtant and unanimous expoſition of Fathers, is for peoples reading and know-

knowledge of ſcripture, as wee ſee in *Chriſoſtome* hom. 9. in Coloſs. & 10. in Iohan. *Auguſtin* ſerm. 55. de tempore. *Theodoret* lib. 5. de Cur. græc. affect. and others, which made their late Biſhope *Eſpenceus*, on Tit. 2. to ſay, *By the doctrine of the Apoſtle, and conſorme practiſe of of the primitive Church it is manifeſt that of old the reading of ſcripture was permitted to people*, and as venerable *Beda* ſhoweth in his third book of the Engliſh eccleſiaſticall hiſtorie. cap. 5. but the forenamed ſhal ſuffice to ſhow that in the points controverted, they admitt not that to be the rule of faith, which they pretend to be the rule, but when it maketh againſt them they diſdainfullie or impudentlie doth reject the ſame.

Laſtly As for his Thraſonick brags, wherein hee exceedeth all moder-

moderation and trueth, I passe by thē, as not worthy of any answere, but that which in reali.ie and a solid way shall bee seene (God willing) in this ensueing reply, to discover his frothy emptines & fraud, to any who is but indifferent & judicious, howsoever to others the blinded and imbrutished proselyts of such, every thing that commeth from them is counted as of old the Oracles of *Delphos* were, or *as Diana* was cryed up by the confu'ed multitude, *Act.* 19. 34. saying, *Great is Diana of the Ephesians.*

AN ANSVVERE

To the Touch-Stone of the Reformed Gospell.

1. *That there is not in the Church one,*

one, and that, an infallable rule for understanding the holy Scriptures, and conserving of Unitie in matters of faith.

THis assertion of our's (as hee calleth it) is contrary (sayth hee) to the expresse words of our own Bible, which he nameth thereafter. To whom I answere 1. In generall, that he beginneth with a grosse calumny, affirming that to be our assertion which is not, for wee deny not to be in the Church an infallable rule of faith, or for understanding the Scriptures, and conserving unitie in the matters of faith, as our Confession of faith showeth, anno 1581. art. 18. but affirmeth this rule of faith to bee the Scripture it self, which is therfore called the *Canon* or rule of Scripture, & that the right understanding

ſtanding thereof in all matters of faith is to be had frō the ſcripture it ſelf, and that analogie of faith clearlie ſet downe therein or deryved therefra. as Pope *Clement* ſpeaketh (diſt. 37. cap. 14.) ſaying that we ſhould, *Ex ipſis Scripturis ſenſum capere veritatis*, that is, *Take the meaning of the Trueth out of the Scriptures themſelves*, which he calleth there, *integram & firmam regulam veritatis*, or, *The full and firme rule of Trueth.*

Next for anſwere to him in particulare, he adduceth foure places of Scripture moſt impertinent, which nowiſe maketh againſt any aſſertion of ours, but whereby he only beats the wind, Theſe are 1. *Rō.* 12. 2. where it is ſaid, *Having then gifts according to the grace that is given to us, whether Propheſie according to the proportion of faith.* the ſecond is,

Phil. 3.

Phil. 3. 16. which ſayeth, *Neverthelesse whereunto wee haue alreadie attayned, let us minde the ſame thing.* the third is, *Gal.* 6. 16. which ſayeth, *And as many as walk according to this rule, peace be on them & mercie.* the fourth is, 1. *Cor.* 11. 16. which ſayth, *We haue no ſuch cuſtom nor the Churches of God.* The Firſt, proving only (as their owne *Eſtius* Profeſſour at *Duay* ſhoweth) that all the doctrine of Teachers ſhould be ſquared according to the rule and analogie of faith, which wee alſo mayntaine and is contayned in Scripture, the ſecond (as the ſame *Eſtius* ſhoweth) exhorteth onelie to Chriſtian Unitie and concord. The third (as the ſame *Eſtius* likewiſe out of *Chriſoſtome* and *Theophylact* proveth) that the Apoſtle ſpeaketh not there of the rule of doctrine, but of life, which *verſe* 15. hee

15. hee calleth the new creature, or holineſſe, to which he exhorteth them, and as to that which he ſubjoyneth 2. *Cor.* 10. 15. as Cardinal *Cajetan*, *Catharinus* and the *ordinary gloſs* expoundeth, The Apoſtle (taking the Metaphor from workmē to whom ſeverally as by rule or line their task is meaſured out) doeth underſtand the limits onely of his Apoſtolicall miſſion and juriſdiction, which was to the *Gentiles*, of whom the *Corinthians* were a part, as PETER was to the *Jewes* ſpecially, and as wee ſee *Gal.* 2. 7. And the fourth (as *Eſtius* alſo ſhoweth) ſpeaketh onely that the cuſtome of the Church is not to bee contentious.

As for the teſtimonies of Fathers which hee bringeth heere, and alongſt this whole Pamphlet, Firſt, I may anſwere to them in generall,

not in my words, but in their own *Gabriel Biels* on the Canon of the Masse lect. 41. saying, *Their authority cõpelleth no mã to assent to their sayings, except* (sayth he) *they be grounded on holy Scripture & divine revelation. Therfore before this be manifest, it is lawfull to controll their sayings,* (sayeth hee) *and to bee of a contrary judgement, wherefore,* sayeth *S. Jerom, If I say any thing which I shall not prove by one of the two Testaments, let mee not bee believed.* (no word then of traditions) and *S. Augustin* (sayeth hee) *in his 8. Epistle to Jerom speaketh thus,* saying, *This honour is onelie to be given to the holie canonick Scriptures, that whatsoever they say, therefore it must bee believed to bee true, but as for others, I reade them onelie upon this condition, that however famous they be for holines or learning, I think it not true therefore, because*

becauſe they haue thought ſo, vntill I bee otherwiſe perſwaded by canonick Scriptures or probable reaſons that they haue not erred from the Trueth. and which is more (ſayeth hee) *we ſee that one holie father ſomtimes contradicteth another, as holy Cyprian contradicteth Auguſtin concerning the rebaptiſing of Heveticks & Sciſmaticks, as likewiſe hee contradicteth Ierome concerning Pauls reprehending of Peter, and ſo of many other like examples I might ſpeake* (ſayth he.) Theſe are all their owne *Biels* words, and what little reckning Ieſuits make of Fathers or their expoſition of Scripture when they diſagree with them, and jump with thoſe whom they call *Calviniſts*, I will ſhowe by this one inſtance, *Maldonat.* on *Ioh.* 6. 62. bringeth *Auguſtins* expoſition of that place, (which is alſo *Beda* and *Ruperts* expoſition)

and

and with it another exposition whereof hee sayeth, *Hee will not deny that hee hath no other man as Authour thereof, but yet* (sayth he) *I will rather approve it than Augustins which of all other is the most probable, because that this is more repugnant to the meaning of the Calvinists.* But not taking advantage either of *Biels* words, or of these I come in particulare to *Vincentius Lyrinensis* words which he bringeth, saying, *That the line of Propheticall & Apostolicall expositiõ should be directed according to the rule of the Ecclesiasticall & Catholick sense,* but he forgets the words of that ancient Authour, both before and after *cap.* 2. & 35. wher he sayth before these words. *That the Scripture is a perfect rule, full, and more than sufficient for decision of al controversies in points of faith, with which therefore all Ecclesiasticall and*

and Catholick ſenſe muſt agree, and that onelie muſt be held which hath beene believed ever, every where, and by all. And ſo this teſtimony maketh nothing againſt us, and to which rule and words of *Vincentius* if wee will apply the points of Poperie, as I haue ſhowne by five particulars in anſwere to the *Preface*, wee ſhall findthem quyte contrary and diſagreeable, yea, and to bee onelie meere novelties.

And albeit with *Vincentio*, *Bellar.* (lib. 4. de verbo c. 7. §. ad hunc.) as alſo the Ieſuit *Salmeron* (in 1. Iohan. 3. diſp. 25. §. 30) affirme *That whē he Fathers all of thē, or almoſt all agree in one judge-ment, or in the expoſition of any place of the ſcripture, that then they give a ſure and inevitable argument of Catholick veritie and of a ſure and ſound expoſition of Scripture*, yet according to this rule, let tryall be

be (beſide the former five) but in this one point of poperie, to wit, *The Virgin Mari's conception without ſinne* (decreed in the Councell of *Trent*, decreto 5. Seſs. 5.) whether it bee of Catholick veritie or not, and (I hope) it ſhall be found but a lurd errour and a blaſphemous noveltie And that they go cloſs and croſſe againſt the unanimous expoſitiō of Scripture which all the Fathers give and agree therin. For example *Rom.* 5. 12. It is ſaid of Adam, *In whō all have ſinned*, from which text *all the holie fathers with one mouth* (ſayeth their Biſhop *Canus* loc. theol. lib. 7. cap. 1. *affirmeth the bleſſed virgin to have been conceived in originall ſinne*, of whome he citeth 18. & their words in particular, The like doth Cardinall *cajetan* in his treatiſe concerning this matter which he wrote to Pope *leo* the

the tenth (tom. 2. opuſc. tract. 1. cap 5.) The like alſo doeth the maſter of ſentences witneſſe, lib. 3. diſt. 3. ſaying, *It may be truely ſaid, & we muſt believe according to the unanimous teſtimonies of the holy fathers, that the fleſh which Chriſt tooke was formerly ſubject to ſinne, as the reſt of the Virgins fleſh, but was ſanctified & made pure by the operation of the Holy Ghoſt*, therefore *Bernard* in his 174. Epiſtle to the channons of *Lions*, having diſputed that point Learnedly, Concludes, *that Chriſt onely being excepted, of all others that have been borne of Adam, it may be ſaid, which humbly and truly* (ſayeth he) *David ſayeth of himſelfe, I was ſhapen in iniquity and in ſinne did my mother conceive me*, and therefore in the ſame place he calleth the feaſt of her conception without ſin, *a preſumptious noveltie, the mother of raſhnes, the*

sister of superstition, and daughter of inconstancie. & whosoever denyeth that all others without exeeption, (except Christ) *are conceived in sin, he is found* (sayeth *Augustin* lib. 5. cont. *Iulian.* cap. 9.) *to be a detestable heretick*, because herby (*as Salmeron testifies* in Rom. 5. disp. 49.) *Aquinas* sayeth, *that this were to equal the virgin Mary with Christ himselfe.*

And yet notwithstanding of so cleare a place of scripture, so unanimously expounded by all the ancient fathers, which *Billarmin* & *Salmeron* calleth *a sure & inevitable argument of catholick verity, and sound exposition of scripture.*

Yet for al this (sayeth *Bellarmin* cõtradicting himselfe, lib. 4. *de amissa gratia* cap. 15. §. *ab hac*) *seing the Councell of Trent hath decreed the contrary, as likewise Pope Sextus* 4. *and Pius* 5. *they are not to be accounted catholicks*

tholicks that eſteemes this an errour, and conſequently all the ancient fathers, are not to be accounted Catholicks, nor Cardinal *Cajetan*, biſhop *Canus* nor ther maſter *of ſentences*, and canonized *Aquinas*, and many more beſides.

VVee ſee then howſoever they pretend traditiõ, or the unanimous conſent of fathers to be the rule of faith, or expoſition of the ſcripture, yet when they pleaſe, and findeth the ſame diſpleaſing to them, they vilyfie and rejects the ſame, therefore thus ſayeth the Ieſuit *Valentia*. in the laſt chapter of the 5. booke of his analyſis, *that any bygone tradition without the authority of the preſent Church is not a ſufficient judge nf controverſies of faith.* So alſo ſpeakes Cardinall *Cajetan* in the begining of his comentars on *Geneſis*, as alſo *Baronius* tom. 1. an-

nal. anno 34. num. 213.

And if we will consider what certainty, or rather what fluctuating uncertantie is in the moderne sense, or exposition that the present Roman Church now puts upon scripture, whereon to build their faith, Let Cardinall *Cusanus* words testyfie (epist. 2. *ad Bohemos* pag. 833. and 838.) who sayeth, *That one time the Church iuterprets the Scripture one way, and at another tyme another way, and that the understanding of the scripture, must follow her practise, & when she changeth her judgement, God also changeth his*, then which, I know not what can be grearer blasphemy.

Next, for answere to that testimonie which he brings out of *Tertullian*, where he sayth, *we admit not our Adversaries to dispute out of scripture, till thy can show who their ancessors were, and from whom they received thi*

scrip-

ſcriptures. Theſe words of *Tertullian* makes no wayes againſt us, whereby he denieth not that the ſcripture is the rule of faith, or of diſputes concerning the ſame, as he ſhoweth againſt *hermogenes*, cap. 22. ſaying, *let theſe of Hermogenes ſhop ſhow that it is written, and if it be not written let them feare that woe which is allotted to ſuch as adde or take away.* but he ſhoweth only, that Apoſtolicall churches (& not Rome only) which were founded by them, and to that time had keeped the truth which they had delivered in the ſcriptures, committed to them, could only lay beſt claym to them, which hereticks who diſſented from theſe ſcriptures and apoſtolical churches of theſe primitive times could not do.

As for *Ireneus*, whom only he citeth, but not his words, he hath nothing

thing in that place that favoureth tradition, as an unwritten rule of faith, for ſo he ſhould not agree with himſelfe, who ſayeth lib. 3. cap. 2. that *theſe things which are to be ſhown in the ſcriptures, can not be made manifeſt but by the ſcriptures themſelves*, and lib. 3. cap. 1. *That the ſcriptures is that which is the foundation and pillar of our faith*, and not tradition or any unwritten rule.

Tertullian alſo that he is of the ſame mynd, I have ſhown out of the forecited teſtimonie, concerning *Hermogenes*, and who in that ſame 22. Chapter. ſayeth, *that he adoreth the fullnes of ſcripture.*

Chriſoſtome alſo, hom. 3. in. 2. *cor.* calles *it a moſt exact rule and ballance*, which it could not be, if either it wer A partiall rule onely (as *Bellarmin* calleth it) or that tradition were the rule of faith.

Auguſtin

Auguſtin alſo *de bono viduitatis*, cap 3. calleth it, *a fixed and ſure rule*, in oppoſition (as it were) to unſure tradition.

Yea *Bellarmin* himſelfe (lib. 1. *de verbo*, cap. 2.) haveing ſhowne that the rule of our faith ſhould have theſe two properties firſt, that it ſhould be moſt ſure (which tradition can not be, luke 1. 4. (2. pet-1. 19.) and 2. moſt known, he concludeth, that the ſcripture is the moſt ſure and beſt knowne rule both of faith and manners.

But what ſhall I ſpeake of a Cardinall, when a Pope, to wit *Clement* in his firſt booke of recognitions, cited, diſt. 37. cap. *relatum* calleth the ſcripture a firm and ſound rule of faith.

Baſill alſo hom. 13. in *Geneſis* ſayeth, thes things which may ſeem to be ambiguous and obſcure in ſome

some places of the holy scripture, must be explained by these which elswhere are more plaine and manifest.

Augustin likewise, cont. *Cresc.* lib. 2. cap. 31. speaking of an epistle of *Ciprians*, I am not bound (sayeth he) to the authority of this epistle, because I account not *Ciprians* writting, as canonicall, but I examine them by these that are canonicall, and that which is agreable in them to the authority of divine scriptures, I receive, and that which is not agreeable, I refuse. Heer then we see that *Augustin* would have the scriptures only to be the rule of faith, and of divine authoritie.

2 *That in matters of faith we must not relye on the judgement of the Church or her Pastours.*

Which

VVHich he ſayeth is contrary to *Math.* 23. 2. Where the jewiſh people are commanded by Chriſt, *To obſerue all whatſoeuer the Scribes and Phariſees did bidd thē obſerue, not only* (ſayeth hee) *in ſome principall matters, but in all whatſoeuer without diſtinction or limitation.* For anſwere to whom, I can not admire enough the mans impudencie or ignorance, ſeing Firſt, our Saviour himſelf ſhoweth the contrary, where, *Math.* 16. 6. 12. he biddeth his diſciples and others, *Beware of their leaven*, which he expoundeth to be their *falſe doctrine.* 2. The Authour of the ordinarie gloſs (with whom agreeth *Lyra*) on *Deut.* 17. 10 ſayeth, *Note, that the Lord requireth, that whatſoeuer the Prieſt doth teach thee according to the Law do thou, becauſe otherwiſe thou art not to obey them.* *Ferus* alſo a ſpa-

nish Frier and Preacher at *Mentz*. on this place speaketh thus, *Christ would not that they should receive all the doctrines of the Pharisees* (sayeth hee) *but so farre only as they agreed with Gods Law, else they should haue admitted all the false glosses which our Sauiour refuteth*, Math. 5. *from verse* 21. to the end. To this also agreeth the Iesuite *Maldonat* upon this place, *And that Christ spake not of their owne doctrine, but of Moses doctrine and the Law which they were to deliver*. The publication onlie being theirs, but the doctrine the Lords; as we see *Math*. 28. 19.

The next place which hee bringeth is *Luke* 10. 16. where our Saviour sayeth to his Apostles, *Hee that heareth you heareth me*. To which my former answer may suffice. Therefore also sayeth *Ferus*, *It is heerby evident that the Apo-*

stles

ſtles, themſelves, were to be heard in ſo farre only as they were Apoſtles, that is. Did Chriſts meſſage, and preached and taught what he commanded them, but if they ſhould teach otherwiſe, or any doctrine contrarie to Chriſts, then they were not Apoſtles, but ſeducers (ſayeth he) *and therefore not to bee heard.*

His third place is *Math.* 16. 19. where our Saviour ſayeth to Peter, *Whatſoever thou ſhall bind on earth, ſhall be bound in heaven, &c. giving us to underſtand* (ſayeth he) *that not onlie the bands of ſinnes, but all other knots & difficulties in matters of faith are to be looſed by S. Peter and his ſucceſſours.* To whom I anſwere 1. Their own Cardinall *Cuſanus* ſpeaketh thus de concord. Cathol. lib. 2. cap. 13. *There was nothing ſaid to Peter, which was not ſaid to all the reſt Likewiſe, for as it was ſaid to*

Peter,

Peter, whatsoever thou shall bind on earth, &c. was it not said also to all the rest, whatsoever yee bind on earth, &c? (sayeth he) whence it will follow that all knots and difficulties in matters of faith are to be loosed by the successours of all the rest of the Apostles whersoever, aswell as by *S. Peter's* pretended successours. Next if by loosing the solving of all doubts and difficulties in matters of faith bee meaned, then by binding (which is cõtrar to loosing) the making of knots & difficulties in matters of faith must be meaned, wher none were before, which is absurd to affirme. And which when *Peter's* successours doth on earth, God must also do the same in heaven. As Cardinall *Cusanus* sayth Epist. 2. ad Bohemos, p. 838. *That when the Church changeth her judgement, God also changeth his.* Which is open blasphemy. 3 *That*

3 *THat the Scriptures ar eaſie to be underſtood, and therefore, none ought to be reſtrained from reading them.*

VVHich ſayeth hee is contrary to the expreſſe words of 2. *Pet.* 3. 16. Where *Peter* ſpeaking of *Pauls* Epiſtles, ſayeth *In which are ſome thinges hard to bee underſtood.* To which I anſwere. 1. That by ſaying *ſome thinges* ar hard to bee underſtood, it followeth, that the reſt (which is the greater part) are not hard but eaſie to bee underſtood, For the exception of *ſome* onlie, cleareth the reſt from obſcuritie, therfore from the greater part of the Scripture eaſie to be underſtood which concerne faith & manners neceſſary to ſalvation, wee rather conclude the plainneſſe of Scriptures, & that people ſhould reade the ſame, then becauſe *ſome*

thinge,

thinges are hard to be underſtood, to put obſcuritie upon the whole Scripture, and therefore to debarre people frō reading thereof. Cheiflie ſeing not onely *Auguſtin* lib. 2. de doctr. Chriſt. cap. 9. But *Bellarmin* alſo conſenting to *Auguſtins* words, lib. 4. de verbo cap. 11. §. ultimo teſtifieth, *That all doctrines which are ſimplie neceſſary for all men to ſalvation are plainlie ſet downe in ſcripture*, wher upon (ſpeaking to the people in his 55. ſermon. de tempore, hee ſayeth, *Neither let it ſuffice you that yee heare the holie Scriptures read in the Church, but alſo in your own houſes either reade thē your ſelves, or deſire others to reade them*. And ſo likewiſe ſayth *Chriſoſtome* con. 32. de *Lazaro* & hom. 2. in *Math.*

The next place which he bringes is *Act.* 8. 30. where *Philip* ſayeth

to the *Eunuch*. *Underſtandeth thou what thou readeth? who ſaid how can I without a guide?* Whereunto I anſwere, 1. This place was a prophecie, and ſuch are hard to be underſtood, till they be fulfilled, and the *Eunuch* was a Proſelyte and a Novice onelie in religion, therefore from one place which was propheticall and dark to a Novice in religion, to conclude that the Scriptures in whole are dark & obſcure, and therefore not to bee read by people, is an abſurd conſequence. Yea this place rather maketh againſt papiſts, ſeing the *Eunuchs* practiſe heere was reading of the Scripture, which *Philip* did not reprehend in him (as popiſh Prieſts would haue done) but only explaineth unto him the Propheſie, of whom it was meaned, and that it was fulfilled by Chriſts ſuffering,

and

and ſo maketh him thereby to bee a Chriſtian convert, the occaſion of which benefit, the reading of the Scripture did afford unto him. Whereupon ſayeth their owne *Carthuſian*, *Great was the care of that Heathen man* (ſayeth hee) *and his diligence condemneth our negligence in learning holie Scriptures.* Therefore alſo *Chriſoſtome* giveth this directiõ to people in reading holy ſcriptures, ſaying, (in his 10. *homilie* on Iohn.) *That which is eaſie to be underſtood get by heart, and theſe things that are obſcure, reade thē over often, and if by doing ſo, you cannot find out the meaning, go to thy teacher.*

The third place which he brings is, Luke, 24. 25. *where Chriſt expounded to his Diſciples al things concerning himſelfe.* To which I anſwere, that this maketh nothing againſt peoples reading of ſcripture, commanded

manded by *Christ* himselfe, *Iohn* 5. 39. injoyned by the *Apostle*, *Eph.* 6. 17. *Coloss.* 3. 16. and for which *Timothy* was commended, 2. *Tim.* 3 15. *That from a childe he had knowne the scriptures*, but only showeth that hard places specially, such as prophecies, are to be expounded to people, as *Christ* did heere to his disciples, & as the former place *Act.* 8. 30. and that speach of *Chrisostome* showeth.

The fourth place which he adduceth is, *Revel.* 5. 1. concerning the sealed booke which none was able to open, and which this pamphleter would have to be the booke of scripture. wherennto I will onely answere in the Iesuit *Ribera's* words on that place, saying, *The prophecie of these things which shall fall out in the last times is here only meaned, as Andrew Archbishope of Casarea expoundeth*

poundeth it (ſayeth hee) & proveth that hereby the book of the ſcripture cannot be meaned, becauſe evē then *Iohn* ſaw this book ſealed whē this revelation was made unto him, before which time moſt of the Apoſtles were dead, *So that if by this ſealed booke the ſcripture were underſtood. then it would follow* (ſayeth he) *that the very Apoſtles upon whom the holie ghoſt deſcended, in their time underſtood not the ſcripture, but it was ſealed even to Peter and Paull, and to the reſt who died before this revelation was made unto Iohn.* which were abſurd to ſay.

But I cannot but marvell that he ſhould bring ſo many places of ſcripture to prove that people ſhould not be permitted to reade the ſcripture becauſe of the obſcurity thereof, ſeing that their late and famous Biſhope *Eſpenſeus*, on *Titus*, 2. teſtifieth

eth, that the with-holding of the ſcripture from the people was neither in the Apoſtles times, or agreable to their doctrine, nor yet was it in the tyme of the primitive Church. his words are theſe.

It is manifeſt (ſayeth he) *by the doctrine of the Apoſtle*, Col. 3. 16. *and by the practiſe of the primitive church that of old, the reading of the ſcripture was permitted to people.*

As for the teſtimonies of fathers which he bringeth, none of them doeth prove his point, for 1. in *Irenus* there is no ſpeach at all to his point or purpoſe, nor tels he in what booke of *Origen.* any ſuch thing is to be found, and as to *Ambroſe* teſtimony which calleth the ſcripture *a ſea, and depth of propheticall ridles*, I anſwer, that no man denyeth but that (as *Gregorie*, alſo ſpeaketh in his epiſtle to *Leander*) *it is as a ſea, and*

*and deepe wherein an Elephant may swime, as also so shallow wherein a Lamb(*sayeth he*)may wade.* containing both high mysteries, for exercising the most learned, as also most easie instructions, (as *David* speaketh *psal.* 119. 130) *To give understanding to the simple.* Next, to *Augustins* testimony, where he sayeth, *that the things in scripture which he knew not, were much more then these which he knew*, I answer, that this showeth onely his humility, as the Apostle also professeth, *that in this life he knew but in part*, but this neither maketh for proving the obscurity of scripture, the contrary whereof he affirmeth in the place forecited, *de doct. Christ*, lib. 2. cap. 9. nor yet maketh it against the peoples reading of scripture, whereunto so earnestly he exhorts them, Serm. 55. *de tempore*, and as for

Gregorie

Gregorie we differ no wayes from him in the place forecited.

As for S. *Dennis* teſtimony (as he calleth him) where he ſayeth, *that the matter of the ſcriptures was farre more profound, then his wit could reach unto*, I anſwere, that by nature it is true of all, except (as *David* prayes pſal. 119. 18.) *The Lord open mens eies that they may underſtand the wonders of his Law*, But this proveth not that therefore the ſcriptures are not to be read. or are every where obſcure.

4. THat *apoſtolicall traditions, and ancient cuſtomes of the Church (not found written in the word) are not to be received, nor do obleidge us.*

VVHich he ſayeth is expreſly contrary to 2. Theſſ. 2 1. 5. where the Apoſtle biddeth them, *Hold*

Hold fast the traditions which they had beene taught, whether by word or Epistle. and which traditions by word, he sayeth are of equall authoritie with what was written, if not of more, because first named.

I answere, *Nicephorus* and *Theodoret* on that place, showeth that the Apostle speaketh not of divers doctrines of faith, some written by him, & others not written, but left to verball tradition, but he speaketh of the same doctrines diverslie onely delivered, to wit, first by word when he was present with them, & the same thereafter by Epistle, being absent from them, even as he speaketh, *Philip.* 31. saying, *To writ the same things to you,* (to wit, which he had preached before) *To me indeed is not greevous, but for you it is safe,* which *Bellarmin* also confirmeth, (lib. 4. *de verbo* cap. 11.)

whil

while he grants, *That al things, were writen by the Apoſtles which they preached to the people, or which was neceſſar* (ſayeth he) *to ſalvation.* whence it followeth, that what was not written by the Apoſtle thereafter to the *Theſſalonians*, was not taught to them before by word, as alſo what was not written by the Apoſtles, that the ſame is not neceſſar to ſalvation, and conſequently that unwritten doctrinall traditions are not neceſſary to ſalvation, for of ſuch onely is the queſtion, and not of any other ſort of traditions, rituall, hiſtoricall, or explicatory, which doeth not derogate from the perfection of ſcripture.

The ſecond place which he bringeth, is 2. Theſſ. 3, 6. Where the Apoſtle commands, *Thē to withdraw themſelves from every brother that walks diſorderly, and not after the tradition*

tradition which they receiued of him, to which I anſwer, that Cardinall *Cajetan* on the 14. verſe ſhoweth that what he calleth *tradition* in the 6. verſe, he calleth the ſame, *his word by Epiſtle* in the 14. verſe, and therfore written.

Aquinas likewiſe on this 6. verſe ſhoweth that the ſame is meaned by tradition, which is meaned, 2 Theſſ. 2. 15. which we have already cleared, to wit, that doctrine which was delyvered both by word and writ, by word firſt, and by writ after, but the moſt ſimple expoſition is this (ſayeth their *Eſtius*) *that the Apoſtle ſpeaketh in generall of the inſtitution of a Chriſtian life*, The direction whereof no man can ſay but is ſet downe in ſcripture.

The third place which he bringeth is, 1. Cor. 11. 2. where the Apoſtle praiſeth them *that they keeped*

ped the traditions which hee had delivered them, whereunto I anſwere, that in that text, ther is not a word of tradition, but as their owne *vulgare* and *Rhemes* Tranſlation hath, is, that they keeped his *Precepts*, where the deceatfulnes of this *Pãpleter* is to be noted, that to ſeduce the ſimple when hee pleaſeth, hee departeth from the vulgare Tranſlation, which at other times hee ſo magnifieth as onlie authentick, and doeth idolize.

As for the teſtimonie which hee bringeth out of *Baſil*, where hee ſayeth, *Some things we have frõ ſcripture other things from the Apoſtles, both which haue alike force unto godlineſſe.* I anſwer. Firſt, that the moſt learned except againſt this Booke as corrupted, as *B. Andrewes* ſhoweth (opuſc. cont. Peron p. 9.) 2. he ſpeaketh of theſe that were re-

ceived frō the Apoſtles and not of ſuch as the Romaniſts thēſelves acknowledge not to haue ben taught by the Apoſtles, neither by word nor write, as the *invocatiō of ſaynts* is cōfeſſed to be by their owne *Eckius* Enchird. c. 15. & many more ſuch 3. he ſpeaketh not of doctrines of faith neceſſary to ſalvatiō, all which *Bellar.* himſelf granteth to be written (*l. de verbo* c. 11) but of things relating to order & decencie in celebration of holy myſteries, according to that general rule 1. *Cor.* 14. 40. & the Apoſtles ſpeech, cap. 11. 34. wher he ſayth, *The reſt I will ſet in order whē I come, wherby he underſtandeth* (ſayth *Eſtius*) *ſuch things as belong to a worthie, honeſt, and orderlie celebratiō of holy myſteries*, & ſo ſpeaketh alſo *Lombard, Aquinas, Cajetan*, and the Ieſuite *A lapide*.

OF ANCIENT CUSTOMES.

Next

Next to traditions, he would haue the anciēt cuſtomes of the Church equally to be received, though hee bringes no proofe frō ſcripture or fathers for the ſame. Wherin tho I might anſwere with *Cyprian* (epiſt. 63.) ſaying, *we muſt not tak heed what any hath done before us, or hath thought meete to be done, but what Chriſt hath done, who is before all men, for we muſt not follow the cuſtome of men* (ſayeth he) *but the truth of God.* For as in his 74. ep. to *Pompeius* he ſayth, *Cuſtom without truth, is nothing elſe, but inveterate errour.* As alſo ſayth *Baſil*, ep. 80. *We think it not juſt that cuſtome which hath prevailed, be held for a law or rule of true doctrin, but let us ſtād to the deciſiō of divine inſpyred ſcripture.*

Yet to convince him, I will inſtance. 9. points of popery to ſhow how farr they reject the Churches ancient cuſtomes, as.

1. Against the Popes universall *Supremacy* in matters ecclesiastical, that first and famous Councell of *Nice*, convocat by *Constantine* the first Christiã Emperour, anno 325. in the six canon thereof it was decreed *That the Bishope of Alexãdria should brook the like jurisdiction within his province, as the Bishope of Rome had in his.* which limitatiõ of every ones jurisdiction within their own precincts without subordination, is ther called ἀρχαιότης, or the anciẽt customs, frõ whiẽh anciẽt custome cõfirmed by so famous a general Coũcel, how far thẽ *pope* hath swerved since, let any one judge.

2. *For the Popes usurpation of jurisdiction over Princes* in temporall thinges, what was the old custome of the Bishops of Rome, *Bellarmin* telleth us, (lib. 1. de Concil. cap. 13.) who speaking of that time

which

which was many houndreths of years after the Apoſtles, ſayth, *That at that time the Biſhope of Rome in temporall things was ſubject to the Emperour* (ſayeth hee) *and becauſe hee acknowledged the Emperour to be his temporall Lord, therefore he made ſupplication to him that he would convene a Councell*; but therafter their owne charter monck authour of *Faſciculus temporum*, telleth us, *That in the time of Boniface the 2. this ancient cuſtome was rejected, for, remarke* (ſayth he) *that about this time the Popes began to oppoſe thẽſelves to the Emperors even in temporall things, farr otherwiſe thẽ they wer wont of old.* And after the 1200. year of god the ſame authour tells us, That *Boniface* the 8. *roſe up to that hight of pride* (ſayeth hee) *that he called himſelf Lord of the whol world aſwel in temporall as in ſpirituall things.* Which thing their *Sige-*

bert.

bert (in anno 1088.) in his Chronicle calleth not onelie a noveltie, but little farre from *Heresie*.

3. *For praiers in an unknown tongue*, LYRA and AQUINAS (on 1. *Cor.* 14.) as also *Cassander* (consult art. 14.) freely acknowledge, what was the *ancient custome* of the primitive Church, saying. *In the primitive church. Thanksgivings and all other cõmon service was performed in the vulgare tongue*, but how farre the Roman Church hath swerved frõ this now, every one knoweth.

4. If wee ask also concerning *papall indulgences* (depending on purgatorie) what was the *ancient custome*, their owne *Alfonsus à castro* will tell us. (lib. 8. adv. Heres. tit. indulgentia) *That their use is onelie of late in the Church.* (sayeth hee) & if wee ask what was the ancient custome then used of indulgences,

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lar. will tell us, (lib. 1. de indulg. c. 8.) ſaying. *I confeſſe that theforme of diſpenſing with a number of years or dayes, appointed for pennance, which was of old in uſe, is now cleane left off.*

5. Concerning *invocation of ſaints*, Their owne *Eckius* (in his Enchrid. cap. 15.) confeſſeth, *That there is no warrant for the ſame in the ſcriptures, and that the Apoſtles neither by word nor write left any ſuch thing behind thẽ to be done*, ſo that it was not the Churches cuſtome in the Apoſtles times. But next, to the Apoſtles tymes, if we ask what was the ancient cuſtome of the church herin. *Auguſtin* wil tell us, (lib. 21 de civit. Dei. cap. 10.) *That at the celebration of the holie Myſteries the names of the Martyrs and ſaints in their owne order & place are named, but nowiſe invocated*, (ſayth he.)

6. *For having Images in Churches*, what

what was the ancient custome, is to be seene in that epistle of *Epiphanius* to the patriarch of *Ierusalem*, translated by *Ierome*, and insert in his works, where it is said, that this was *against the custome of Christian religion*, and therefore prohibited also in that famous Councell of *Eliberis* & 36. canon thereof, which made their owne *Nicolaus Clemangis* (lib. de non celeb. non instit.) to say, *Of old the whole universall Church did decree for their cause who were converted from gentilisme to the faith, that no images should be set up in Churches*, but how farre the now Roman Church hath swerved frō this *Ancient Custome*, everie one knoweth.

7. Concerning *adoration of images*, what was the *ancient custome* in the primitive, yea, in the westerne and Roman Church, Pope *Gregorie* in his

his Epiſtle to *Serenus* Biſhope of *Marſils*, ſhoweth (lib. 9. epiſtle 9) forbidding *any adoratiõ* of ſuch. As alſo that decree of that Councel of *Frankford*, convocat by *Charles* the great, at which the Legats of the Biſhope of *Rome* were preſent, *Wherein all ſort of religious adoration of images was condemned and forbiddẽ, as not onlie contrary to Scripture, but alſo to the doctrine of the ancient Fathers and cuſtome of the then Roman Church*, as *Caſſander* relateth (conſult. art. 21.) and may be ſeene in *Baronius* his annals. (Tom. 9. in anno 794. but how farre contrary to this *ancient cuſtome* the doctrine and practiſe of the Roman Church now is, is notour to all.

8. Concerning *the giving of the Cup to the people*, what was the ancient cuſtome of the Church, the verie Act of the Councell of *Conſtance*

stance which decreed the contrary, doth clearelie confesse; to wit, *That as Christ instituted this venerable sacrament in both kinds of bread & wine and gaue it to his Disciples, so also* (say they) *in the primitive Church, the same was receiued by the faithfull in both kinds, and it is sufficiently certaine* (sayeth their *Cassander* consult. art. 22.) *that the universall Church of Christ to this day did celebrate the sacrament in both kinds, and the Westerne or Roman Church more then a thousand years after CHRIST* (sayeth hee) *gaue the same in both kinds of bread & wine to all the members of the Church of Christ, as is manifest out of the innumerable testimonies both of Greeke & latine Fathers.* But howfarre the now *Roman* Church hath swerved frō this *anciēt custom*, and her owne ancient practise, is likewise more thā clear & evident.

9. last.

9. laſtly Concerning their *ſolitary Maſſes*, wherein the Prieſt onlie communicateth, if we ask if this was the *Ancient Cuſtome* of the Church, their very canon of the Maſſe will tell us the contrary, as their *Caſſander* obſerveth (conſult. art. 24.) wherein the Prieſt praieth not only for himſelf, but alſo for all thē who do communicate with him, ſaying, *Be mercifull to as many of us as haue beene partakers of this Altar.* And chieflie in his prayer after communicating, ſaying, *That which wee haue receaved with our mouth, grant Lord, that we may haue receiued the ſame with a pure mynd. And of a temporall benefite it may bee unto us an everlaſting remedie.* Thus in nine maine points of Popery we ſee how they haue ſwerved wyde from the ancient cuſtome of the Catholick Church.

5. *That.*

5. *That a man by his owne private spirit may rightly understand, and interpret Scripture.*

WHich he sayeth is contrary to 1. *Cor.* 11. 8. Wher the Apostle speaking of the diversitie of gifts, sayeth, *That to another is given the gift of prophecie* or interpretation of scripture, as also which is contrary to 2. *Pet.* 1. 20. wher its said, *That no prophecie of Scripture is of private interpretation*, as also is contrary to 1. *Iohn* 4. 1. where the Apostle biddeth *Try the spirits whether they bee of God.*

For answere to whom, 1. We disclaime any such Assertion as the harmonie of confessions witnesseth, and ours in particulare 1581. art. 20. And so the places which hee adduceth maketh no wise against us. For we put a distinction between a private man & a private spirit,

ſpirit, and of a private man we ſay, that ſomtimes ſuch a mā may haue more knowledge of the true meaning of ſcripture, than publick perſons, as ignorant Biſhops, ſuch as their owne *Stella* (on *Luke* 6. p. 184.) telleth wer at the late Councell of *Trent*, yea, then Popes themſelves who pretend infallibilitie, of whom their owne *Alforſus à Caſtro* ſpeaketh thus (lib. 1. adv. hereſ. cap. 4.) *Seing it is certain that many of them were ſo unlearned*, (ſayeth hee) *that they were altogether ignorant of the grāmer, how could thy then interpret Scripture?* (ſayth he) But wee ſay, that ſuch knowledge private men haue not from their owne private ſpirit, but from the ſpirit of God ſpeaking in his word, comparing Scripture with Scripture, & obſcurer places with playner, and with *David* pſal. 119. 18.

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using prayer for illumination, and such other meanes as conduce to that end, and that this is not onely our doctrine, but the doctrine also of most famous Romanists, wee may see in *Panormitan*, (cap. Significasti, de electione) and in *Gerson*, (parte 1. de examinatione doctrinarum.) who say, *That one private mans opinion is to be preferred, even to the Popes & a whole Councell, if that private man be moved by better authoritie of the old & new Testament*, the practise wherof *Gratian* showeth (36.q.2.c. ultimo) That *Ierome* by authority of the scripture withstood a whole Councell, and had his judgement preferred before them, as *Paphuntius* also had done before in the Councell of *Nice* in the matter of Priests marriage.

6. THat *Peter's Faith failed.*

VVhich

VVHich is contrary (ſayeth hee) to *Luke* 22. 32. where Chriſt ſayeth to PETER, *I prayed for thee, that thy faith faill not.* To whom I anſwere firſt, That wee hold no ſuch Aſſertion contrary to this Text, which ſpeaketh of *Peters* owne particulare ſaving grace of faith, which never failed, and not of his infallibilitie of profeſſiō, wherein he failed when after this he denyed his Matter. 2. If hee would haue *Peters* infallibilitie to be grounded on theſe words, *There is no doubt* (ſayeth their owne *Carthuſian*) *But he prayed there for all other his Apoſtles, having alſo ſaid, Satan hath deſired to vinnow you.* 3. The expoſition of the pariſian Doctors, as *Gerſon*, *Almain*, *Alfonſus* alſo *à Caſtro*, and Pope *Adrian* the 6. is. That *in the perſon of Peter* (as a figure) *the Lord prayed for his univerſall*

sall Church, as *Bellarmin* acknowledgeth (lib. 4. de pont. cap. 3.) and therefore it inferreth no more infallibilitie of *Peter* in particular, than it doth of the whole Church in generall, and the members therof. And giving that it inferreth onlie *Peters* infallibilitie, who was an Apostle and Pen-man of scripture, yet it inferres nothing of the popes infallibilitie as his pretended Successour, this being personal to him, but not transmitted to others.

His next Testimony that he bringeth is *Math.* 16. 18. where our Saviour sayeth, *Thou art Peter, and upon this rock I wil build my Church.* To which I shall answere in their owne Cardinall *Cusanus* words (lib. 2. de cõcord. Cath. cap. 13. whõ *Feru* also on this place followeth, and both of thẽ the streame of ancient Fathers) who speaketh thus, *Tho*

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it was ſaid to Peter, upon this rock I will build my Church yet by the rock (ſayeth he) wee underſtand Chriſt himſelf whom he confeſſeth. & if Peter were to be underſtood by this rock as a groundſtone of the Church, are not the other Apoſtles (according to *S. Ierome*) *groundſtones* (ſayeth hee?)

His third place of ſcripture which he bringeth is, *Math.* 23. 2. to which I haue already anſwered in the ſecond Aſſertion, but cannot paſſe by this, that he matcheth the Pope ſitting in *Peters* Chayre, with the Scribes and Phariſees Chriſts greateſt enemies, ſitting in *Moſes* Chayre, and indeed heerein they fitly agree.

The laſt place which he bringeth is, *Iohn* 11. 49. where ſpeaking of *Caiphas* words, it is ſaid, *That hee ſpake not this of himſelf, but being High-Prieſt that yeare, he prophecied*

cied that Jesus should die for the Nation, which (hee sayeth) *the High Priest spake truly speaking out of Moses Chayre, which Christ commanded to be heard and obeyed, touching matters of faith.* To whom I answere first, That his alleadged speaking trulie in this point, cannot be attributed to the Chaire of *Moses*, nor to him as High-Priest who sate therin, for then he had not erred so groslie there-after in it, when he pronounced Christ to be a blasphemer. But 2. Cardinal *Tolet* answeres for us clearly, saying, *Remarke that Caiphas sentence in that sense, which he conceived it, was both wicked and false. False, because it was neither lawfull nor expedient to kill an innocent mã for the tẽporall safety of a Republick. And Wiked, because it was against justice to kil an innocẽt, therfore Caiphas* (sayth he) *sinned most grievouslie*

vouſlie therein, and all who conſented with him. Let any then conſider how this maketh for the Popes infallibilitie.

7 THat the Church can erre, and hath erred.

VVHich he ſayeth is expreſlie contrary to *Iſai.* 59.21. To which before I anſwer, I will ſtate the queſtion, and ſhowe what is trulie to be held of the Churches infallibilitie, to wit, as their owne Cardinall *Turrecremata* in his ſumma de Eccleſia lib. 2. cap. 91. declareth, ſaying, *That the Church cannot erre, is ſo to be taken, that GOD doth ſo aſſiſt her even to the the end of the World, that there are ever ſome, albeit not all, who haue true faith which worketh by charitie, and who holdeth the true profeſſion thereof.* As were the 7000. in *Iſrael* who had not bowed

bowed their knee to *Baal*, and the few orthodox, when (as *Lyrinensis* speakeh) *The whole world groaned and wondred that it was become Arrian.* But when the papists speak of the Churches infallibilitie, they understand not the *universal church*, but the *Roman* and westerne part thereof. Next they distinguish the *Roman* Church into the *Collective* Church, which is the whole number of Teachers and professours. And into the *Representative*, which is, Bishops and others assembled in a generall Councell. And thirdlie, into the *Virtuall* Church, which they call the Pope, and to whom onlie in end they ascribe infallibilitie, as *Bellarmin* teacheth lib. 4. de pont. cap. 2. and 3. And with him *Suarez*, *Valentia* and others.

Now to come to the places of scripture which he adduces. First, I answere

anſwere to them generallie, that none of them proveth the Popes infallibilitie, to whom only they aſcribe the ſame. 2. I anſwere to *Iſai.* 59. 21 that ſayeth, *As for me, this is my Covenant with them* (ſayth the Lord) *my ſpirit that is upon thee and my words which I have put in thy mouth ſhal not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed from hence forth and for ever.* according to *Hugo* Cardinalis; That theſe words are ſpoken to Chriſt by the Father, (as *Turrecremata* alſo ſpeaketh) promiſing that God ſhould ſo aſſiſt his Church, and the Elect therin which are this ſeed ſpoken of, even to the end of the World, that there ſhould ever be ſome that ſhould hold the true profeſſion of faith. Which anſwere ſerveth alſo for *Ioh* 14. 16, 17. *where Chriſt promiſeth*

miseth to his Apostles the Comforter, who is the Spirit of truth. whom the World cannot receive. because they are not Elect, *and who should dwell in them and be in them.* as he is onelie in the Elect likewise.

The third place is *Matth.* 18. 17. *And if he neglect to heare the Church, let him be to thee as a Heathen & publican.* To which I answere, that this place speaketh onelie of a particulare Church. Which Papists granteth may erre, as also relateth onelie to discipline and Church censures, & not to doctrine or determination in matters of faith, but of fact and scandale.

The fourth place is, *Ephes.* 5. 27. where it is said, *That he might present to himself a glorious Church without spot or wrinckle.* Whereunto I answere. That their late *Estius* out of *Augustin* showeth that the Apostle

poſtle ſpeaketh, not of the Church Militant, but Triumphant, and as ſhee ſhall be after the bleſſed Reſurrection, and this is alſo the expoſition of *Ierome* lib. 3. dial. cont. *Pelag.* as alſo of *Primaſius* & *Thomas.* (ſayeth hee.)

As for the Fathers whom he only citeth, but not their words, never one of them in theſe places doeth prove his point.

But before I leave this point of the Popes infalllbilitie, into which the Churches at laſt doth reſolve, I will inſiſt heerein a little more, ſeing it concerneth the whole Fabrick of poperie, and is the *baſis* whereon it ſtandeth, being that rock whereon the Church is built, as *Bellarmin* teacheth (lib. 4. de pont. cap. 2. & 3.) And will batter the ſame with four arguments furniſhed by thēſelves unto us. Wher-

of

of the First is, That this very question it self amongst Romanists. *Whether the Pope may be deposed for heresie*, presupposeth that he may be an Heretick, and that he may be deposed for heresie, *Bellarmin* granteth (lib. 2. de pont. cap. 30. §. 5.) saying, *Wee cannot deny, but that Pope Adrian with his Councell at Rome yea, with the whole eight generall Councell, thought that the Pope for Heresie might bee judged, adde this also that the estate of the Church,* (sayeth he) *should be miserable, if it should be forced to acknowledge him for their Pastour, who were a ravening Wolfe* 2. Howsoever it is now the most cõmon opinion that the pope cannot erre, yet, it is confessed that many Roman Catholick Doctours of great note, do maintayne the contrary, to wit, that hee may erre not only personallie, but also

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as Pope and judiciallie, which (as *Bellarmin* confeſſeth lib. 4. de pont. cap. 2.) was not onely the opinion of *Nilus*, *Gerſon*, *Almain*, and the Doctours of *Paris*, but alſo of Pope *Adrian* the 6. & *Alfonſus à Caſtro*. To whom hee might haue added the Councels of *Conſtance* and *Baſil*, alſo *Ockam*, *Michael Ceſenas*, Cardinall *Cameracenſis*, and *Cuſanus*, *Waldenſis*, *Picus Mirandula*, *Lyra*, *Canus*, *Eraſmus* & their late *Stella*, with all others who maintaine that the Councell is above the Pope. Theſe two aſſertions then being directlie contradictorie, that the Pope cannot erro, & that the Pope (even as Pope) may erre, and this laſt being maintayned by famous Doctours and Councels of the Roman Church, (as ſaid is) wee may not onlie ſee what ther bragged of unitie is, but alſo that papiſts haue

no sure ground of their faith at all, who build upon the Popes infallibilitie, so much controverted amongst themselves, and as yet in question.

3. It is manifest that the Popes haue foullie erred de facto, & been Hereticks, therefore it followeth, that they may erre, and so are not infallible. And that they haue erred and beene Hereticks, is witnessed by most famous Romanists, for *it is manifest* (sayth *Alfonsus à Castro* (lib. 1. cont. heres. cap. 4.) *That Pope Liberius was an Arrian, & Anastasius the second a Nestorian*, so likewise doth *Canus* testifie (Loc. Theol. lib. 6. cap. 8.) that *Honorius was a Monothelite, and by the sixth and seventh generall Councels condemned as an Heretick*, and their late *Didacus Stella* on *Luke* 22. 30. showeth that many Popes have

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beene groſſe Hereticks and Idolaters, as *Marcellinus* (ſayeth he) *who ſacrificed to Idols. Liberius who was an Arrian* (as *Platina* and *Bellarmin* alſo witneſſeth, lib. 4. de pont. cap. 9) and *Anaſtaſius the 2. who for the crime of Hereſie* (ſayeth hee) *was rejected of the Church, and manie others who perſiſted not in the Catholike faith, but were againſt the ſame. Wherefore* (ſayeth their owne *Lyra*) on *Math.* 16.) *It is evident that the Churches ſtabilitie conſiſteth not on men, either in regard of their eccleſiaſticall dignitie, or ſecular, ſeing many Princes and Popes too, haue beene found to haue made Apoſtaſie from the faith.*

4. Out of their owne grounds I argue againſt the Popes infallibilitie thus. 1. If he haue any ſuch infallibiliitie, he hath it as he is Biſhope of *Rome*, and conſequentlie

Peters alleadged succeſſour. 2. He cannot be Biſhope of *Rome*, but he muſt be in holie orders. 3. He can not receive orders (which papiſts call a ſacrament) but from him, who hath power to ordain or giue orders, upon which grounds that are granted, I reaſon thus, in reſpect *That the validitie of a ſacrament dependeth upon the intention of the giver*, as *Bellar.* teacheth (lib. 3. de juſtifi. cap. 8.) *Which none can know but the giver.* Therefore none can know that this Pope or any other, is or hath beene infallible, becauſe he cannot be ſo, except he be in holy orders from one that had power to give them, and that hee that had that power, had alſo an intention to give thē, (*whoſe intention* (ſayth *Bellar.*) *none can knowe*, and conſequentlie *à primo ad ultimum*, none can know whether ſuch

ſuch a Pope be trulie Pope or no, & by a ſecond conſequence, whether he be infallible or no, according to the pretended priviledge as he is *Peters* ſucceſſour. And ſo upō what an unſure & ſandie foundation papiſts build their faith, and conſequentlie their ſalvation, let anie man judge. But I cannot admire enough *Bellarmins* impudency that ſayeth (lib. 4. de pont. cap. 2.) *That all Catholicks agree in this, that if the Pope alone, or with a particular Councell decerne in any thing that is doubtfull, whether he erre, or not, yet hee is obedientlie to be heard by all the faithfull* (ſayeth hee.)

8. *That the Church hath been hidden and inviſible.*

FOr ſtating this queſtion aright, we ſay not that the Church profeſſing the Chriſtian name in common

mon hath ben at any time invisible, but in it wee say that the true and sincere professours may be some times brought to that estate. as the 7000. were in *Israell* who bowed not to *Baal*, and as the sound and persecuted Orthodox Christians were, by that prevalent faction of *Arrians*, who then usurped the title of the onely true Church, altho they were onely but a prevailling faction therein.

But this *Pamphleter* contendeth for a contant and conspicuous visibilitie to all, of the Church of true and sound professours, like a Citie on a hill, &c. by these Texts following.

1. *Math.* 5. 14. Where our Saviour compareth his disciples to a Citie on a hill, &c. To whom I answere shortly, that this is meaned of the Apostles, (who as their own

Jansenius

Jansenius as also *Maldonat* expoundeth) were a light to the World, by their preaching and holie life, Therefore sayeth *Maldonat*, *That by these three similitudes of salt, a light, and a citie, our Saviour would declare one and the same thing, to wit, how farre beyond other common Christians his Apostles and their successours should eminentlie shyne in life and doctrine*, and so doeth *Chrisostome*, *Theophylact Lyra*, *Ferus*, and *Carthusian* expound this Text, and not of any constant & conspicuous visibilitie of the Church to all.

The second place which he bringeth is *Math.* 18. 17. (*tell the Church*) to which I answere, that *Origen*, *Chrisostom* and *Hilarie* on this place showeth, that a particulare Church, and the Rulers therof are meaned (as hath beene said) which is indeed visible to it owne members,

members, speciallie in tyme of peace, whereas in time of persecution, the *Rhemists* themselves on 2. *Thess.* 2. telleth us, *That this is like to be the case of the Romã Church it self under Antichrist, that the faithfull shall lurke and haue their communion amongst themselves onlie in private,* & so to have no conspicuous visibilitie to all, & whence it followeth that what may bee the case of the Church at one time, the same may be, or hath been the case of the Church at another.

The third place is 2. *Cor.* 4. 3. which sayeth. *If our Gospell be hid, it is to them that are lost.* To which I answere, that there is no word heere of a Church or of persons, but of the gospell it self, which being preached to any, if it be not believed, is said to be hid from misbelievers, as is said in the words following

lowing, *Whoſe minds the god of this world hath blinded, that they ſhould not believe*, as the Lord threatneth *Iſai 6. 9.* which is the expoſition both of *Aquinas*, Cardinall *Cajetan*, and their Biſhope *Catharinus*, with their late *Eſtius*.

The laſt place which he bringes, is *Iſai. 2. 2.* where it is ſaid, *That in the laſt days the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and exalted above the hills, and all nations ſhall flow unto it.*

To which I anſwere, that this is a Prophecie onlie of the calling of the gentiles to the faith of the goſpell by the Miniſtrie of the Apoſtles, and ſhoweth how firmlie the Chriſtian Church ſhould be built, and bee of greater eminencie and amplitude beyond the *jewiſh church*, in reſpect alſo of univerſalitie, clearer light, and diſpenſation of

grace. which is the exposition of their owne *Lyra*, *Procopius*, *Pintus*, and *Perusin* on this place. And not that they prove ther by a constant and conspicuous visibilitie of the Church to all.

As for the testimonies of Fathers which he adduceth, they nowise prove the point, the first whereof is *Origens*, saying, *That the Church is full of light*, which showeth only that (as shee is described, *Revel.* 12. 1.) shee is glorious by the light of the trueth, which shee holdeth forth in profession, and therefore he subjoyneth this reason, *seing shee is the pillar and ground of truth* (sayeth hee.)

2 Hee bringeth a testimonie of *Chrisostome*, where it is said, *That it is easier for the sunne to be extinguished, then for the Church to be darkned*, which testimonie receiveth

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the same answer with the former. For no more can the Church lose the light of the trueth, than the sunne can lose his light, though somtimes he may be eclipsed, or by a thick mist or cloudie day he may be unseene to some.

3. Hee bringeth a testimonie out of *Augustin*, who sayeth *That hee is blind that seeth not so great a mountain*. To which I answere, that hee speaketh not there of a constant and conspicuous visibilitie of the true Church to all, and at all times, but onelie of the visible condition of the Church which was at that time, disputing against the *Donatists* who affirmed that the Church was no where but amongst them in *Africa*: whereas on the contrarie, hee sayeth that in *Europe* and elswhere they may see famous and flowrishing Christian Churches,

like

like to a mountaine that may bee seene, except they were blind, and yet wee knowe that a mountaine that may be seen to all that are not blind in a cleare day, may in a darke night time, or darke mistie day be unseene, till the sunne rise or a clearing of the mist be. Therefore sayeth the same *Augustin* (de unitate Ecclesiæ. cap. 20. & in psal. 10. and epist. 80 ad *Hesychium*.) *Some times the Church is not apparent when wicked persecutors rage against her*, & againe in his sixth book of baptisme against the *Donatists*, cap. 4. *Sometimes like the Moone* (sayeth he) *shee may bee so hid and obscured*, that (as in *Elias* time) *the members therof shall not know one of another.*

9 THat *the Church was not ever to remaine Catholick or universall. And that the Church of Rome is not such a Church*

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THe firſt part of which Aſſertion wee diſclaime as a moſt unjuſt aſperſion, as the harmony of confeſſions ſhoweth, and ours in particulare, 1581. art. 17. And as to the laſt, *That the Church of Rome is not univerſall* we juſtlie affirme, ſeing it is a plaine repugnancie in the adject (as we ſay) to be particulare or Roman, & to be Catholick or univerſall. as their owne *Caſſander* contradiſtinguiſheth betweene theſe two in his conſultation. art. 22.

As for the places which he adduceth out of the pſal. 2. 8. and *Coloſ.* 1. 3. 4. they nowiſe make for him, or againſt us, but onlie ſpeaketh of the Churchs inlargemēt under the Goſpell, the firſt by the converſion of the *Gentiles* to the faith, and the ſecond, of the *Coloſſians* in particular.

Next

Next hee bringeth, *Rom.* 1. 8. where the Apostle thanketh the Lord for them, *That their faith was spoken of through the whole World.* For answere whereunto, 1. This no more proveth the Church of *Rome* to bee *universall*, than the like words of *Paul* 1. *Thess.* 1. 8. proveth the Church of *Thessalonica* to be the *universall Church* For as *Rom.* 1. 8. it is said *That their faith was spoken of through the whol world:* so is it said 1. *Thess.* 1. 8. *That from them sounded out the word of the Lord,* as also *in everie place their faith to God ward was spread abroad.* And that this is the onlie thing which these words import, then late *Estius* on *Rom.* 1. showeth.

As for testimonies of Fathers, and 1. to that of *Cyprian*, who writting to *Cornelius* sayeth *Whilst with you there is one mind, and one voyce, the*

whole

whole Church is confessed to be Romã, I answere 1. That *Cyprians* words are perverted, which are these, *dum apud vos, unus animus & una vox est, Ecclesia omnis Romana confessa est*, that is, *Whilst with you there is one minde, and one voyce, the whole Romã Church hath confessed, Cyprian* thus commending the Church of *Rome*, for an unanimous confession of faith before heathen persecutors: as others had done, which indeed proveth the soundnes of the *Roman* Church in *Cyprians* time, as a mẽber of the catholik church, but not that shee only then was the Catholick Church. 2. Giving that these were the words of *Cyprian* as they are alledged, they would import onlie, that whil the Romã Church kaeped the unitie of the trũe faith, that all other orthodox and sister Churches of these times would acknowledge

knowledge themselves to bee of her communion, and this we may see confessed by *Stapleton* (relect. con. 1. q. 5.) who giveth this to be the reason why by the ancients, the Roman and Catholick Church wer held for one thing, *because her communion* (sayeth he) *with the whole Catholick Church was then most evident and certaine*, whence it followeth, that shee her self then was not the whole Catholick Church. 3. where it is said to Pope *Cornelius*, *Whilst with you there is one minde & one voice*, that is, as long as you kepe the trueth and profession thereof, this speech being conditionall and limited, it importeth that shee might lose the same, (as shee hath done) Therefore not only was shee forewarned *Rom.* 11. 20. *Not to be high minded but feare*, but also *Cyprian* ad *Pompeium*, accuseth Pope

Steuen

Steven who ſucceeded *Cornelius*, that he maintayned the cauſe of Hereticks againſt the Church of God, the Pope then and Roman Church under him, in *Cyprians* eſtimation maintayning Hereticks againſt the Church, could not thē be accounted by him to be the Catholick Church, nor yet to be infallible.

The ſecond teſtimonie of *Auguſtins*, where he ſayeth, *That they who diſſent from the bodie of Chriſt, which is the Church, they are not in the Catholick Church*, proveth nowiſe that the Romā Church is this onlie Catholick Church. But rather (as the words of that teſtimonie beareth) *The whole body of Chriſtendom*.

And as for *Jeroms* words, *That it is all one to ſay, the Roman faith and the Catholick faith*, I haue alreadie anſwered,

swered, that this was because of her communion with the Catholick Church, when Rome was orthodox, and (as *Isai.* 1. 21) *The faithfull City was not become an Harlot.*

10. THat *the Churches unitie is not necessarie in al points of faith.*

I answere, that this is an impudent Calumnie, as the Harmonie of Confession of reformed Churches showeth, and ours in particular, of 1581. art. 16. For wee maintaine that a two-fold unitie is necessarie to be in *Christs* church, to wit, *An unitie in Trueth and an unitie in affection*, both which wee should pray for and promove, that (as the psalmist speaketh 122. 7.) *peace may bee within her walls and prosperitie within her palaces.*

And because they brag so much of

of unitie in doctrine and all points of faith, for ſtopping the mouths of all Romaniſts ever heereafter, *ut ex ungue Leonem*, I will onelie amongſt many, inſtance but in one or two maine points of poperie, that their unitie is like the diviſion of tongues which was amongſt the builders of *Babell*,

The firſt is, *papall Indulgenzes* and *Pardons*, which are ſo lucrative, & dependeth on their Purgatorie, wherin thus they varie. 1. *Some of the old ſchoolmen* (as *Bellar.* witneſſeth lib. 1. de Indulg. cap. 2.) *they doubt of this ſpirituall treaſure*, and *Francis Mayro* on 4. ſent. D. 19. *maketh queſtion in particular* (ſayth hee) *of the treaſure of Chriſts overflowing ſatisfactions laid up in the Church.* Againe, *Durand.* likewiſe (on 4. ſent. D. 2.) *doubteth if the ſatisfaction of ſaints belong to the treaſure*,

sure, but *S. Thomas* and *Bonaventure* (sayeth hee) *thinketh that both belongeth thereunto.* Againe *this is denyed by sundrie ancient Divines* (sayeth *Bellarmin* lib. 1. de Indulg cap. 7.) *That pardons delivereth men from punishment, not onelie before the Church, but also before God, and verie graue Authours* (sayeth hee) as *Alfonsus, Durand. Paludanus*, Pope *Adrian, the 6. Petrus à Soto* and Cardinall *Cajetan* hold, *That pardons were never given but for enjoyned penance*, but *Aquinas, Ioannes Major, Sylvester, Dominicus a Soto, Michael Medina, Ledesinius, Antonius Cordubensis, Navarrus, Panormitan*, and *Ioannes Andreas* (sayeth hee) *these maintaine the contrarie.*

2. For the *Persons that haue power* to give pardons, *it is questioned* (sayeth *Bellarmin* lib. 1. de Indulg. cap. 11.) *by what law Bishops may give pardons,*

pardons, for ſome hold that they may do it by Gods law (ſayeth hee) *but others deny it, yea Angelus in ſumma, and Bartholemus Fumus do hold that all Prieſts who may heare confeſſion, may alſo grant pardons* (ſayeth hee) *and they bring for their warrant Pope Innocentius and Panormitan. but the cõmon opinion* (ſayth *Bellarmin*) *is contrarie to theſe.*

3. For the *perſons whom they availe*, thus they varie, *for amongſt the Catholick Doctours* (ſayeth *Bellarmin* lib. 1. de Indulg. cap. 14.) *Oſtienſis in ſumma and Biel on the canon of the Maſſe*, lect. 57. *haue taught that pardons nowiſe profite the dead* (and ſo this marreth ſoule Maſſes) *but other Catholicks* (ſayeh hee) *do hold the contrarie.* Again if they help the dead. *Bellarmin* (lib. 1. de Indulg. cap. 14.) *ſhoweth that it is controverted, whether by way of ſuffrage or otherwiſe,*

therwise, and that they are divyded in three opinions. Last of all (sayeth *Bellarmin* in the same place) the *hardest* question of all is, *Whether pardons do help the dead upon any justice or condignitie, or onely of the meer and free favour of God and congruitie, some hold the first* (sayeth he) as *Dominic. Soto* on 4. sent. d. 21.) *& Navarrus, & others hold it to be meerlie of the mercy & bounty of God. And so holdeth Cajetan, Petrus a Soto. Cordubensis and others.* Now in such a division of tongues and *Pen's* in this point, what is popish unitie, let any man judge?

The *second grand point* which I will instance, is *Transsubstantiatio*, wherupon is grounded the Idoll of their *Masse*, and that idolatrous adoration of their Hostie, *wherein* (sayth the Iesuite *A-lapide* on Isai. 7. 14.) *by the words of consecration as the bread*

bread is trulie and reallie tranſſubſtantiat, ſo Chriſt is brought forth, and as it were begotten upon the Altar, ſo powerfully & efficaciouſlie, as if Chriſt were not yet incarnat, yet by theſe words (this is my Bodie) *He ſhould be incarnat and aſſume an humane bodie, therefore* (ſayth he) *the Prieſt is as the Virgin that bare him, the Altar is the manger, the little Emmanuell which hee beareth, is Chriſt brought forth under the little Hoſtie*, Than which, what can be groſſer blaſphemie let any man judge?

1. In this point thē let us ſee what is their catholick unitie in the ground wheron they build this their tranſſubſtantiation. Which is commonlie alleadged to bee expreſſe ſcripture, and in particular theſe words, *Matth.* 26. 26. (*this is my Bodie.*) but concerning this, *Gabriel Biel* on the canon of the Maſſe, lect. 40. ſayeth

sayeth *Whether Christs Bodie in the Sacrament be by conversion, or without any conversion, the substance and accidents of bread still remaining, is not found expresse in the canon of the Bible. nor can it be proven by any scripture* (sayeth bishope *Fisher*) cont. Captiv. Babyl. num. 8. (Cardinall *Cajetan* likewise affirmeth) as witnesseth *Suarez* tom. 3. disp. 46.) *That these words of Christ are not able to prove Transsubstantiation, but that they may be taken in a figurative sense, as these.* 1. Cor. 10. 4. (Cajet. 3. q. 78. art. 1.) yea Cardinall *Bellarmin* speaketh thus. (lib. 3. de Euch. c, 23.) *It is not altogether improbable, that there is no expresse place of scripture, which without the Churches determination, can evidently inforce a mã to admitt of Transsubstantiation for albeit the scripture seem to us that they may compell any that is not refractarie*

to

to believe the ſame, yet it may be juſtly doubted, whether the Text bee cleare enough to inforce the ſame (ſayeth he) *ſeing the moſt ſharp witted & learned men ſuch as Scotus was, haue thought the contrarie.*

2. Wee haue ſundrie Roman Catholicks who haue denyed Tranſubſtantiation upon any ground whatſoever, as, 1. *Bertram a prieſt* in his learned treatiſe of the Bodie and Blood of Chriſt, written to *Charles* the bald King of *France*, about the yeare 880. 2. *Rabanus Maurus an Abbot* in his treatiſe of the *Euchariſt*, which is alſo extant. 3. *Ælfricus Archbiſhope of Canterburie* in his ſaxon ſermon on the ſacrament or houſell, (as he calleth it) anno 996. and yet to aſcend higher, *Gelaſius a Pope* in his treatiſe againſt *Eutyches*, of the two natures of Chriſt, where he ſayeth,

Tho in the Sacrament we receiue a diuine thing, to wit, the Bodie & blood of Christ, yet the substance and nature of the bread and wine ceasseth not to remaine (sayeth he) and *Bel* on the canon of the Masse telleth us that in his time concerning the sacrament or any conversion therein, amongst Catholicks there were four opinions, whereof the first was, *That the substance of bread remained still* (sayeth hee)

3. In the manner or sort of conversiõ, which they pretend to be in the sacrament, Papists they varie, and disagree mightilie. For, 1. *Bellarmin* telleth us (lib 3. de Euch. cap. 11.) that *Durand.* holdeth *That one essentiall part of the bread, namlie the forme is turned, but that the other part which is the matter or substance is not turned, and so did pope Innocent the 3. teach* (sayeth *Durand.*

rand. Rational. Divin. lib. 4. f. 63.) but others haue taught the contrarie (ſayth *Bellarmin*) *That the matter of the bread is turned into Chriſts Bodie, but that the eſſentiall forme remaineth*, but as for *Lombard* their great Maſter of ſentẽces, his words are theſe (lib. 4. ſent. d. 11) *If it be asked what ſort of converſion it is, whether formal or ſubſtantiall, or what other ſort it is, definire non ſufficio* (ſaieth hee) that is, *I am not able to define it*, and ſo he quyteth the matter. *Biel* againe on the canon of the Maſſe, lect. 40. he ſayeth that ther are four opinions concerning this converſion. The *Firſt*, *That the ſubſtance of the bread remaineth ſtill together with Chriſts Bodie*, The 2. is, *That the ſubſtance of the bread remaineth not ſtill, but after conſecration becometh the body of Chriſt.* The 3. is, *That tho the bread remains not, yet the*

accidents of bread as weight, colour, & taste remaineth, and that Christs Bodie begineth to be under these accidents, And the *fourth* opinion is contradicting all the former, *That neither doeth the substance of bread remaine, nor yet is it converted into Christs bodie, for the absurdities that follow theron, but is annihilat, or redacted to nothing, or else resolved into that which they call materia prima. Bellarmin* also in the forecited place, sayeth, that *Abbot Rupertus* maintayned an opinion diverse from all the former, to wit, *That the bread is personallie assumed by Christ in the same manner that the humane nature was assumed by him.* and of this also Cardinall *Aliaco* (in 4. sent. q. 6.) sayeth, *That this is possible and more agreable to reason and easier to bee understood.* But thereafter in the same place, hee positivlie sayeth, *That*

the

the converſion of the bread (according to his judgement) *into the bodie of Chriſt is ſucceſſive, as the night is turned into the day, becauſe, as after the night the day commeth, ſo* (ſayeth he) *after the breads departing, there is Chriſts Bodie.* But *Bellarmin* (lib. 3. de Euch. cap. 18. §. ex his) will not haue this cõverſion, *productiue*, nor *ſucceſſiue*, but *adductiue* (as hee calleth it) that is, *whereby Chriſts Bodie preexiſtent before this converſion in heaven, beginneth to be* (ſayeth hee) *under the accidents of bread wher it was not before*, which indeed is no *converſion* at all, but onlie a meere tranſlocation.

Moreouer (ſayeth *Bellarmin* lib. 3. de Euch. cap. 5.) *There hath been two opinions deuyſed in the Scholes for unfolding the greatnes of this myſterie*, one of *Durãds* (on 4. ſent. d. 10.) *who holdeth it probable, that the ſubſtãce of the*

the bodie of Christ is in the Eucharist without greatnes or quantitie, another *is of some ancient Divines, whom Ockam followeth, who say, that there is in the sacrament the very magnitude and quantitie of Christs bodie, which notwithstanding they think cannot bee distinguished from the substance therof, but that all parts do so runne one in another, that ther is no shape in Christs bodie, nor any distinction or order in the parts thereof. But the common opinion of the Schoolet and of the Church* (sayeth hee) *is contrarie to this, and that in the Eucharist* or little hostie; *there is whole Christ with his magnitude and bigneß, & all other accidents, & hath both order & shape agreable to a humane bodie.* Which is the eight miracle of the eleavē that *Durand.* maketh the priest daylie to work in the Masse, (lib. 4. ration. divin. f. 63.) which miracles notwithstanding

ſtanding are not ſeene, whereas Cardinall *Cameracenſis* (in 4. ſent. q. 5.) ſayeth, *I ought not to believe that he worketh any miracle* (ſayeth hee) *except I ſee the ſame.* And indeed theſe are ſuch as are foreprophecied 2. *Theſſ.* 2. 9. and are called *lieing ſignes and wonders.*

4. They agree no better in this point, to wit, *Wherby did Chriſt produce in his laſt ſupper Tranſſubſtantiation?* Concerning which, their *Biel* on the canon of the maſſe lect. 36. ſayeth, *There are four opinions.* The 1. *That Chriſt did make this converſion, not by any words which hee uttered, but by his divine power without any words,* and that Pope *Innocent* 3. was of this minde. The 2. *That Chriſt bleſſed and conſecrated the bread, but with a ſecret benediction unknowne to us. whereby he Tranſſubſtantiate the bread into his Bodie, of*

which

which the Evangelists maketh mentiõ, when they say, that he tooke bread and blessed it, so that heerby Christs Bodie behoved to be preexistent in the sacrament by that blessing, before he said, this is my bodie, that so, that speech of his might be true. The 3. is, That our Savior by these words (this is my bodie) made that cõversion of bread into his bodie, but ttha be spoke these words twise, though it be written but once, and that first he spoke them softlie and unheard, whereby he made the conversion and thereafter audiblie, to teach them how thereafter they should make this conversion. And the 4. opinion is, That by these words (this is my Bodie) which he spake audiblie he made this conversion of bread into his owne Bodie.

§5. Herin again they greatly controvert, to, wit, whereby the Priest daylie doth make this conversion.

1. Some

1. Some ſay (as *Durand.* in his rationale divinorum lib. 4. f. 63. and *Biel* on the canon of the maſſe lect. 47. with others) *That the ſame is by vertue which Chriſt hath placed and made inherent in the words themſelves of* (this is my Bodie) 2. Others ſay, *That this converſion dependeth upon the intention of the Prieſt.* as *Bellarmin* ſayeth, *The whole Church holdeth,* (lib. 3. de juſtifi. cap. 8.) whoſe words are theſe, *The Sacrament without the intention of the prieſt cannot be made a Sacrament.* 3. *Lombard* their great Maſter of ſentences (lib. 4. diſt. 13.) ſayeth, *That it dependeth upon an Angels deſcending from heaven to conſecrate the Hoſtie.* Whoſe words are theſe, *It is called the Maſſe becauſe of the comming of the heavenlie Angell* (ſayeth hee) *to conſecrate the bodie of Chriſt, according to the Prieſts prayer. ſaying,*

Omnipotent God, command that these things be carried by the hands of thy holie Angel before thy high Altar, therefore except the Angel come, it cannot be called a Masse, (saith he) seing therefore (as *Bellarmine* hath told us) that it cannot be a Sacrament without the Priests intentiō, and that *no man can know the intention of another* (saith *Bellar.*) & farr lesse be sure of an Angels cōming downe to comsecrate the bread, & turne it into Christs body. I would thē on these grounds of their own, ask any papist when he adoreth the hostie, how he can be sure whether hee adoreth Christs body, or onely a piece of bread, which were most grosse Idolatrie, as all must confess.

6. To come to the words of consecration themselves. 1 in *generall*, next in *particular*, let us see how they agree heerein, 1. The most common

common opinion is that in generall they are to bee taken *properlie*, and not *figuratiuely*, but on the contrarie, *Bertram* and the others with him forecited, as alſo Cardinall *Cajetan* (in 3. q. 78. art. 1.) holdeth that they are, and may be taken *figuratiuelie* and after a Sacramentall manner of ſpeech, as wee ſee in Circumciſion and the Paſſover, yea more, in the Popes owne canon Law, (de conſecra. diſt. 2. c. *hoc eſt*) it is ſaid ther, *That the heauenlie Sacrament which trulie repreſenteth Chriſts fleſh, is called Chriſts Bodie, but improperlie and not in veritie of the thing* (ſayeth that place) *but by a myſticall ſignification, ſo that the meaning is* (ſayth the gloſſe) *it is called Chriſts Bodie, that is, it is a ſign of his bodie.*

7. Next to come to the words in particular, 1. *The Catholicks do not*

agr. e

agree sayth *Bellarm.* lib. 1. de Euch. cap. 11) *in the manner of explicating, what is properlie meaned by this Pronowne* (hoc) *or* (this) *in the words of consecration* (this is my Bodie) *& in this there are two famous opinions* (sayth he) *the one that this pronowne* (hoc) *signifieth the Body of Christ, the other is of S. Thomas* (sayeth he) *that it signifieth not the body of Christ precislie, nor yet the bread* (as some hold) *but in cõmon that substance* (be what it will) *which is under these formes, so that the meaning is*, hoc, this, that is, *under this, and these formes or accidents is my bodie. Neither determinating it to the bread* (says *Biel* in can. Missæ, lect. 48.) *because so, this speech should be false, this bread is my Bodie, nor to the bodie of Christ, for this were absurd to say, this bodie is my bodie* (sayeth he) as also, seing the vertue of the words of consecration

conſecration depends on the pronouncing of the laſt word (*meum*) as *Biel* ſhoweth in the ſame place, therefore by (*hoc*) Chriſts bodie cannot bee underſtood. Againe the ſame *Biel* in the place forecited, ſayeth, that concerning this, there are diverſe opinions, which he reduceth to two. 1. That by (*hoc*) *nothing at all is demonſtrat*, and this *Durand.* alſo declareth, (lib. 4. rat. divin. f. 64.) 2. *Some ſay that by* (hoc) *the bread is demonſtrat, ſo that the meaning ſhould bee, this bread is my bodie, that is, in a Sacramentall way, the ſigne of my bodie. But becauſe this would ſeeme* (ſayeth he) *to be hereticall*, therefore ſayeth *Richardus de ſancto victore, that it is a mixt demonſtration, partlie to the ſenſe, partlie to the underſtanding, ſo that the meaning is, this in which the bread* (which is ſeene) *is to be tranſ-*

ſubſtantiat

substantiat, is my bodie (which must be believed) and so the word (*is*) must be expounded in the future, (*shall be*) & this is likewise the opinio of *Richard*^9 *de media villa* and others, but *Alexander Ales* expresslie will have by (*hoc*) the bread to bee demonstrat, and thereafter to bee transsubstantiated by the words of consecration.

8. They controvert no lesse likewise, in the next words (*corpus meum* or my bodie) as *Gabriel Biel* showeth in his 37. lecture on the canon of the Masse, *Whether that bodie which Christ gave to his Disciples was his mortall and passible bodie or that which was immortall and impassible, to these who say the first, it is objected that then* (sayeth he) *it is not the same bodie which is now given in the sacrament which is immortall and impassible, and that the Masse is*

therefore

therefore called an unbloodie ſacrifice. Againe, *in the contrarie to theſe who hold that it was his immortall and impaſſible bodie, it is likewiſe objected, that, this could not be, becauſe his Bodie did afterward ſuffer and die, being yet unglorified and therefore was mortall and paſſible.* Therefore (ſayeth *Biel*) *Hugo Cardinalis* being ſtraitned on both hands by the former contradictions, concludeth for his part, ſiding with neither of them, ſaying, *That in this queſtiõ as in ſuch like others, I profeſſe* (ſayeth hee) *that I will rather reverence than diſpute ſuch ſecrets, and in ſimplicitie of faith, I think this ſufficient, if we ſay, that Chriſt gaue them ſuch a bodie as pleaſed Him to give, becauſe Hee was Omnipotent.* And ſo leaueth the matter in doubt which of them it was, and uſeth a ſhort & eaſie way to ſolue all queſtions,

9. In

9 In the words also that followeth (*which is broken for you*) as they are set downe 1. *Cor.* 11.24. They are againe like the *Midianits*, *Judg.* 7.22. *Every mans sword against his fellow*, For 1. Pope *Nicolas the* 2. with his Councell at *Rome*, as wee may see (decret. 3. p. d 2 cap. 42) affirmeth *That it is Christs Bodie sensuallie that is broken & torne in pieces with the teeth of the receivers*, which yet (sayeth *Bellar.* lib. 3. de Euch. cap. 24. §. quartum) *cannot be spoken of Christs bodie or flesh without great blasphēie.* And which a little after that time, made that great physitian & learned Philosopher *Averroes* to say (as *B. Esponceus reporteth* lib. 4. de Euch. ador. cap. 3.) *mundum peragravi*, &c. that is, *I have travelled through the world* (sayeth hee) *and I never saw a worse & more foolish sect than that of the Christians*

is,

is, becauſe with their teeth they devoure that God whō they worſhip, & which I may ſay is at this day the greateſt ſcandell to *Turks, Iewes* and *Pagans* that ſcarreth and debarreth them from embracing Chriſtianitie, as *ſir Edmund Sandys* ſhoweth in his *ſpeculum Europæ* p. 230. Next, their maſter of ſentēces *Lombard* (l. 4. diſt. 12.) telleth us that this definition of the Pope and his Councell is *falſe & erronious, ſeing Chriſts bodie is now incorruptible, immortall, and impaſſible, & that Chriſt rebuked the carnall underſtanding of his Diſciples* (ſayeth he) *who thought that his fleſh was to be divyded in parts, or torne in morſels as other fleſh is,* therfore ſayeth he (diſt. 11.) *becauſe it is nefarious to devoure Chriſt with our teeth, he hath recommended his fleſh and blood to us in a myſterie.* 3. *Others againe* (ſayth he) *affirmeth that there*

is

is no reall breaking there, as men seemeth to see with their eyes, but that it is said to be broken, sicut fit in magorum prestigiis, &c. that is, *as useth to be done by magick tricks or Juglers, who by delusion deceiveth mens eyes* (sayeth he) *that they seeme to see, that which is not* (a right comparison indeed of masse priests) 4. *Others againe* (sayeth the same *Lombard*) *affirme that by the wonderfull power of God, there is a breaking ther, where notwithstanding nothing is broken.* (a grosse contradiction) and this *Durand.* in his rationale divinorum. lib. 4. f. 36. maketh to bee the fourth miracle of the eleven, that is dayly wrought by the masse Priest, to wit, *That in the Masse that which is indivisible yet is divyded, and tho it be divyded,* (sayeth hee) *it remaineth whole.* 5. *Biel* also on the canon of the Masse, lect. 36.

sayeth,

ſayth, that, *That which Chriſt brake, and the Prieſt now breaketh, is the ſacramentall ſpecies, as whytnes, roundnes, but neither Chriſts bodie, nor yet any thing that is whyte and round.* (a ſtrange Chimera indeed.) The like ſayeth *Lombard* lib. 4. d. 12. *That it is neither Chriſts body that is broke, nor bread* (though the Apoſtle ſayeth, 1. *Cor.* 10. 16. *the bread which we break*) *but this fraction is of the forme onelie and ſhape of the bread, ſacramentallie done* (ſayth he) *which was alſo the opinion of Pope Innocent the* 3. And ſo ſpeaketh Cardinall *Cameracenſis* in 4. q. 6. ſaying, *That this is the common opinion, that the accidents of the breade which remaine without any ſubject ar only that which is broken.* Than which Aſſertion there can be no greater abſurditie.

10. No leſſe digladiation is amongſt Romaniſts, concerning

what

what is eaten in the sacrament, according to Christs words, *Take, Eate*, For 1. (as hath beene said) according to pope *Nicolas* judiciall defyning, *It is Christs bodie & flesh that is eaten with the mouth and torne with the teeth*, (which *Bellarmin* calleth blasphemous, and *Lombard* hereticall.) But on the contrarie, *Alexander Ales*) p. 4. 11. memb. art. 2. (as also *Bonaventure*) in 4. sent. d. 12. art. 3.) *Affirme that the eating of Christs bodie is mysticall, and not orall or corporall* and giveth this as a reasone thereof, *that whereas three things are implyed in corporall eating, to wit, 1. a masticatiō or chewing with the teeth. 2. a trajection into the stomack and bellie. And 3. a Conversion of the thing eaten into the substance of the eater, this last which is most essentiall in eating, cannot agree to the bodie of Christ, which is not turned*

ned into our ſubſtance, but rather in a myſticall manner turneth us into it ſelf (ſay they) to which they might alſo added that which our Saviour ſpeaketh of that *which goeth in at the mouth, that it likewiſe goeth out in the draught.* Math. 15. 17.

Againe, if a Mouſe or Ratt, or any ſuch beaſt happen to eate the conſecrated Hoſtie, it is controverted what is eaten by ſuch. 1. then in the *Roman miſſall* and *cautel's* of the *Maſſe*, it is affirmed that they eate Chriſts bodie, for theſe ar the very words, *Item ſi corpus Chriſti a muribus vel araneis conſumptum vel corroſum fuerit, &c.* that is, *If the bodie of Chriſt be conſumed or gnawne by Myce or ſpiders, if theſe vermine can be found, let them be burned, and what remaineth of that which is gnawn by them unconſumed, if it may be done without horror, let it be eaten.* But

Lombard

Lombard in the contrarie (lib. 4. d. 13.) sayeth, *That Christs bodie is not eaten by such beasts, though it would seeme that it were, and if any will ask* (sayeth he) *What is it then which is eaten by such?* he answereth verie bluntlie, saying, *Deus novit*, that is, *God knoweth*, not hee. But *Durand.* in his rationale divinorum. lib. 4. f. 63. telleth us that Pope *Innocent the* 3. resolveth the matter otherwise, and sayeth, *That as the substance of the bread is miraculously turned into the bodie of Christ when it beginneth to be in the Sacrament, so doth bread miraculously returne whē Christs bodie ceasseth to be there, and therefore, that the mouse or any such beast eateth onlie the bread that miraculously is so furnished unto them by God.* Even as the same *Durand* tells a tale there, how a Matron that furnished bread sabbathlie to Pope *Gregorie* did laugh

laugh when ſhee heard the Pope affirme, that to be Chriſts bodie which ſhee knew to be bread that her ſelf had baken, whereupon the Pope to cõvince her of her errour, by his prayer he converted the hoſtie viſiblie into a finger of fleſh, & when heereon ſhee was converted, he prayed againe, and turned the finger of fleſh into bread againe. And ſo heere were three pretie cõverſions, *ſi credere fas eſt*. The firſt, of the Hoſtie into Chriſts bodie inviſiblie, the next, of the Hoſtie into a finger of fleſh viſibly, & the third, of the finger of fleſh back againe into bread viſiblie. *Quis talia fando temperet. &c,*

11. Heere againe in the *other Element* of the Sacrament, they contend one againſt another, concerning the mixture of water with the wine, & the Tranſſubſtantiatiõ of

of both. 1. Then Cardinall *Aliaco* (in 4. sent. q. 5.) telleth us that *Scotus* did hold *That water is not simplie necessarie at all to be used in the sacrament, seing there is no mention thereof in the institution, but only that it is the precept of the Church* (sayeth he) *and that the Grecian and Easterne Church useth it not to this day.* But others againe pleadeth the necessitie of the mixture of water, and therein placeth a mysterie. Next, *Whether the water mixed with the wine be both converted in Christs blood, it is controverted* (sayeth *Biel* on the canon of the Masse, lect. 35.) and *of this* (sayeth hee) *there are three opinions. 1. That the water remaineth still in it owne kind and substance, taking onlie the colour and Taste of the wine. 2. That the wine is turned into Christs blood, and the water into that which came out of Christs side on the Crosse,*

Crosse, but to that it is answered (sayeth he) *that the words of consecration extendeth not themselves to the conversion of water at all, & specially into that which came out of Christs side, The third opinion* (sayeth he) *is, that the water is turned into wine in the mixture thereof, and then, that both together are turned into Christs blood,* and so that ther are two Transsubstantiations of the water whereof no mention is in scripture. I could instance more concerning the *adoration* of the Hostie, whether it should be absolute or conditionall, as also their disagrement in everie other point of poperie, beside the dissentions and divisions betweene the *Scotists* and *Thomists*, the *Dominicans* and *Franciscans*, the *Sorbone* and the *Iesuits*, and all, in weightie matters, but studying to brevitie, these shall suffice, wherein I dare

challenge all the Priests and Papists in the world to instance the like amongst us, especiallie in one point of doctrine. Whose differences (wherewith they upbraid us) ar like molehills in regard of these mountains, and rather in matter of government or ceremonie, nor in any point of fundamentall doctrine and substance, so that these Pharisee-like papists, should first take the beame out of their owne eye, before they spy the mote in their neighbours, and hence-forth ceasse to brag of their Catholick unitie, & frō all which disagrements and digladiations amongst themselves. I shall onlie conclude in *Bellarmins* owne words (lib. 4. de Eccles. cap. 10. §. addic.) *That it is a most sure Note of false doctrine, that hereticall authours agree not therein amongst themselves.*

11. That

11. *That S. Peter was not ordayned by Christ, the first head, or chief amongst the Apostles.*

WHich he sayeth is contrarie to *Matth.* 10. 2. where *Peter* is first named, and therfore concludeth that he was first not onelie in order, but in power and jurisdiction aboue the rest. Which is an absurd inference, that of twelve persons of one equall function, because such an one is first named, therefore hee hath authoritie and jurisdiction over all the rest, for so, *Gal.* 2. 9. where *Iames* is first named before *Peter*, it would follow that *Iames* had jurisdiction over *Peter*. Whereas all were alike in power and jurisdiction, as *Cyprian* (de unit. Eccleſiæ.) sayeth, *The rest of the Apostles were the self same that Peter was, endued with alike fellowship both of honour & power, And we know*

(sayeth Cardinall *Cusanus*. lib. 2. de concord. Cath. cap. 13. *That Peter received no more power frō Christ than the other Apostles.*

The second place which he bringeth is, Math. 16. 18. *Upon this rock I will build my Church.* Which he adduced before for the Popes infallibilitie, and to which I haue alreadie answered in the sixth Assertion. And now he bringeth it to prove the Popes supremacie, whereas beside Cardinall *Cusanus* forecited words on this place, their learned *Ferus* sayeth thus, *It is proper onlie to Christ to be called this rock, as Peter himself calleth him.* 1. Pet. 2. 4. *and whereby it is evident* (sayeth he) *that Christ built not his Church on Peter, or any other man, for there is no man so firme and constant, who cannot be moved, which in Peter himself we manifestlie see, therfore Christ himself*

himſelf is that rock wheron his Church is built (ſayeh he) *according to* 1. *Cor.* 3. 11. *other foundation can no man lay, than that which is laid, even Jeſus Chriſt.*

The third place is, *Math.* 16. 19. *I will giue to thee the keyes of the kingdome of heaven*, Whereunto I aniwer, that not only all the fathers (except Origen) declareth that all the diſciples received the power of the keyes aſwel as *peter* (as *Maldonat* on this place confeſſeth) but alſo Cardinall *Cuſan*^o (lib. 2. concord. cath. cap. 13.) and with him *Ferus* and others, ſay, that *Peter* received no more power heereby from Chriſt, than did the others. *Iohn* 20. 23.

The fourth place is, 1. *Cor.* 3. 4. where one ſayeth, *I am of Paull, another I am of Apollos, another I am of Cephas, another I am of Chriſt*, where Peter *is named next to Chriſt*, aſcending

ascending from the lesser (sayeth he) *to those whom he would haue esteemed greater.* To whom I answere, 1. from nomination in order (as hath beene said) to conclude jurisdictiõ over others in power, is an absurd consequence. 2. If the ascending be here from the lesser to the greater, then it will follow that *Paull* who is named heere first, is lesser (though an Apostle) than *Apollos* which is absurd.

The fifth place is, *Luke* 22. 31. where it is said to *Peter*, *When thou art converted confirme thy Brethereu*, *that is* (sayth he) *practise & exercise greatnes & dõinion over thẽ.* I answer, that this is a strange glosse indeed, for to confirme, is a duty of Ministration, but not a dignitie of Donation, as is said *Act.* 15. 32. *That Judas and Silas exhorted the brethereu with many words and confirmed them,*

which

which is not that they excercised greatnes & dominion therby over thē, but far otherwise, as *Theophylact* on this place teaches (and with him *Beda, Lyra, Stella, and Maldonat*) *Our Saviour shewing that Peter having after his denyall gotten such mercie from God, and restoring to his dignitie of Apostle-ship, he should from this experience continue [illegible] mercie and not to dispaire, if through frailtie they should fall, and did thereafter repent* (sayeth he) which dutie also we see *David* in the like case promiseth to performe. *Psal.* 51. 13.

The sixth place is, *Luke* 22. 26. wher Christ saith, *He that is greater amongst you let him be as the younger, which showeth* (sayeth hee) *that amongst the twelve one was greater thā another,*

another even in Christs account. To which I answere. 1. The Evangelist *Mathew*, cap. 20. 16. showes, that it was not, that amongst the Apostles one was greatest or chief in Christs account, but that some would haue been so, as we see in the mother of *Zebedes* sonnes petition, *Math.* 20. 21. Next their own *Lyra Carthusian & Stella*, showeth that here the Apostles wer taxed of ambition by *Christ*, because of the cõtention of some for preheminence aboue the rest. Which was equally forbidden to all, and not adjudged to be in the person of one. Therefore also sayeth *Ambrose* on this place, *Vnto all the Apostles is given one plat forme of interdiction, that none of them should brag of preheminence.*

The seventh place is, *Iohn* 21. 15. where Christ sayeth to *Peter Feed my sheep*, that is, (sayth he) *governe my*

my Church. whereunto I ſhall anſwere onlie in Cardinall *Cuſanus* words (lib. 2. de concord. Cath. cap. 13.) ſaying, *If it was ſpoken to Peter, feed my ſheep, yet it is manifeſt* (ſayeth hee) *that this feeding was but by the word and his holie example, and that according to S. Auguſtin in his Commentarie on theſe words, the ſame was commanded likewiſe to all the others, in ſaying, go yee into all the world and preach the Goſpell to everie creature, ſo that nothing is ſpoken to Peter* (ſayeth he) *which importeth any other power, and therefore we conclude rightlie* (ſayeth the Cardinall) *that all the Apoſtles were equall in power with Peter. Bellar.* alſo (l. 4. de pont. cap. 23. §. addit) acknowledgeth that what was giv̄e to *peter* by theſe words (*feed my ſheep*) was given to all by theſe other words, *as my Father ſent me ſo ſend I you.*

His last place which he bringeth, is, *Math* 12.25. *Every kingdome divided against it self is brought to desolation, and if Satan cast out Satan &c.* whence he most ridiculouslie reasoneth thus, *Satan hath a kingdome whereof he is chief, if then there be not onelie a visible head of the Church triumphant in heaven, but also a visible head even in hell, why not also a visible head on earth?* (sayeth he) *risum teneatis amici.* A goodlie conformitie indeed! But as he would haue the Church to haue a visible vicar head on earth, aswell as a chief one in heaven, so he should let Satan also haue a visible vicar head on earth, aswel as he is the chief head in hel, and indeed wee acknowledge the Pope to be that vicar of his power. but not the vicar of Christ, *Horned like the Lamb, but speaking like the Dragon. Revel.* 13. 11.

As for Teſtimonies of Fathers which he citeth as of *Theophylact*, who calleth *Peter the prince of the diſciples*, this importeth no more ſupremacie of juriſdiction over the reſt, nor where it is ſaid of *Virgil*, *That he is the Prince of poets*, that therefore he had juriſdiction over all poets in his age. Therefore, *Cyril Hier.* his words (which he alſo citeth) ſhoweth the true meaning thereof, calling *Peter Prince*, that is, *The moſt excellent of the Apoſtles*, which none doth deny. And whereas *Euſebius* calleth him, *The firſt Biſhope of Chriſtians*, this importeth onlie primacie in order, but no ſupremacie of power. As for *Chriſoſtome* his 55. Homile on *Mathew*, where he alleadgeth that hee is ther called, *The head of the church*, there is no ſuch title there, which (as I ſhall ſhow heere-after) Pope

Gregorie

Gregorie calleth proud and prophane. Lastly, he citeth one *Euthymius* a late Monck, as a Father, who lived 1118. years after Christ, who calleth *Peter*, *Master of the whole World*, not by dominion over it, (as all knoweth) but in respect of that Apostolicall commission, *Math.* 28. 19. *Go teach all nations*, &c. And the last is, Pope *Leo's* testimonie, in his owne behalf, calling *Peter*, *Head and chief of the Apostles* in the sense forenamed, and yet all these prove onlie what *Peter* was personallie, but nowise that the Pope is the same successivelie.

But before I leaue this so pleaded for papall supremacie, I will batter this loftiest towre of mysticall *Babylon*, with a batterie furnished onlie by a Pope himself. *Gregorie* the great, thus *Bellarmin* (lib. 2. de pont. cap. 31.) proveth the Popes supremacie

ſupremacie by theſe two titles given to him to wit, that he is called *The Head of the Church and Univerſall Biſhop.* Of the firſt wherof, ſayeth *Gregorie* (lib. 4. indict. epiſt. 36) *It is Satanicall pride by any ſuch title of Head, ſo to ſubject all Chriſts members to one man which cohereth to one Head onely & alone, Chriſt Ieſus.* And of the ſecond, he ſaith, *Any one ſo to mount aboue others, to ſuch an hight of ſingularitie, as that he would be under none, but he alone would bee aboue all,* (as Pope *Boniface* thereafter claimed Extrav. lib. 1. Tit. 8. cap. 1. (to be acknowledged by al, under paine of damnation,) *It is a moſt proud and prophane uſurpation.*

And leſt that *Gregorie* ſhould ſeem to oppoſe theſe titles in the perſon of *Iohn* Biſhop of *Conſtantinople*, who firſt obtained the ſame from the

the Emperour *Mauritij* as a wrong done to him, or his ſea, to whom theſe titles wer due. Therfore 1. he cleareth himſelf of this, ſaying to the Emperour, Epiſt 32. *In this matter (moſt religious Lord) do I defend any cauſe of mine? or do I challenge heerin any wrong done to mee?* No. And yet the more to cleare this, he ſayeth epiſt. 36. *None of my Predeceſſours would ever conſent to uſe ſuch a prophane title, no. not Peter himſelf the firſt founder of this ſea, who, altho he was chief of the Apoſtles, and according to his Apoſtle-ſhip had the care of all the Church committed to him, yet notwithſtanding* (ſayth he) *was not called the univerſall Apoſtle.* And in the ſame Epiſtle to *Eulogij* B. of *Alexandria*, hee ſhoweth that himſelf would nowiſe accept of any ſuch ſtyle when it was offered to him. And therefore he ſayeth to

Eulogius,

Eulogius, Let not your Holineſſe in your letters ſtyle any man whoſoever univerſall Biſhope, yea moreover (ſayeth he) epiſt. 38. *I confidentlie affirme, that whoſoever calleth himſelf univerſall Biſhope, or deſireth ſo to be called, he is the fore-runner of Antichriſt.* Yea, more yet, (epiſt. 39. & lib. 6. epiſt. 30.) *whoſoever aſſenteth, or acknowledgeth any ſuch ſtyle, he loſeth the faith* (ſayeth hee) *and maketh ſhipwracke thereof,* (a ſadd doom againſt all papiſts, all which made Cardinall *Cuſan*[9] to ſay thus. (lib. 2. de concord. Cath. ca. 13.) *whil we defend this, that the Pope is not univerſall Biſhope, but onlie the firſt aboue others* (to wit in place or primacie) *in ſo doing we defend the truth* (ſayth he) Thus doth a great Pope and famous Cardinall pleade againſt *papall ſupremacie*, as much as any Proteſtant can do.

12 *That*

12. *That a womã may be head or supreame governesse of the Church in all causes, as the late Queene Elizabeth was.*

WHich is contrarie (sayeth hee) to *Tim.* 2. 11. where it is said, *Let the woman learne in silence with all subjection, but I suffer not a woman to teach, nor to usurp authoritie over the man,* and againe, 1. *Cor.* 14. 34. *Let women hold their peace in the Churches.* whereunto I answere, that none of these Texts proveth any other thing, but onlie the subjection of a married wife, to her husband, and that no woman whosoever should usurp the publick & pastourall office of preaching, and thus do *Aquinas, Lombard, Cajetan* and other Romanists expound, & their late *Est.* especially.

And as for that Religious & late Queene of happie memorie, Shee

was Supreame *Governesse* of the Church within her Dominions, in causes Ecclesiasticall, no otherwise than as we reade *David* was in everie matter pertayning to God, as we see 1. *Chron.* 26. 32. and as *Hezekiah* was, 2. *Chron.* 29. 15. & 31. and *Iosiah* 2. *Chron.* 35. 2. 3. and 6. and as *Nehemiah* was, 13. 7. 8. and 28. acting in matters ecclesiastical civilie, but not usurping any power or practise (as *Vzziah* did 2. *Chron.* 26.) which belonged to the Priests office. or of a Pastourall charge in doctrine, discipline or administration of sacraments, but as Princes should, to cause, and see that God be worshipped aright, & discipline be exercised as it ought within their Dominions, that so, as their power is from God: so it may be imployed chieflie for God, as nursing Fathers and mothers to his Church,

Church, and as no scripture debarreth Princes and Magistrats frō medling with such causes in the manner forenamed, but admitteth them to be Governours therein, so likewise doth antiquitie, as we may see in the person of *Constantine* the first Christian Emperour, as *Eusebius* in his third book of his life, c. 13. reporteth, and of his carriage in the first Councell of *Nice*, and decision of matters of faith, while medling the Emperours also had in such causes, *Socrates* likewise declareth in the proeme of his fifth book of ecclesiasticall historie. *Augustin* also contra *Cresconium*, lib. 3. cap. 51. and de Civit. Dei lib. 5. c. 24. & *Athanasius* in his second Apologie, p. 797. Græcolat. appealing to the Emperour *Constantine* against the unjust proceedings of the Councell of *Tyre*, in his behalf.

As

As *Flavianus* in the like caſe did to the Emperours *Theodoſius* and *Valentinian.*

But I cannot marvell enough that this pamphleter ſhould ſo touch upon a womans government of a patticulare nationall Church, in a civill way within her Dominion, whil as a craftie & vile Strumpet, named Pope *John* the eight did governe the whole Roman Church which they cal Catholick as *Chriſts* vicar and head thereof, two years, a moneth and foure dayes, till going in proceſſion and ſurpryſed by paines of child-birth, being upon the publick ſtreet delivered, Shee thereafter died, for which cauſe in deteſtation of the fact, (as *Platina* the Popes Secretarie & all ancient Romaniſt hiſtriographers ſpeake) No Pope ever ſince went that way in publick proceſſion, as *Martinus,*

tinus, Polonus, Sigebert, Fasciculus temporum, Marianus Scotus, and many others ancient Records do testifie, whom I can produce.

And as for any testimonies of Fathers which he bringeth, as *Damascen's* where he sayeth, *I consent not that the Church of God be governed by Kings*, and in *Theodorets* historie, that one *Eulogius* said concerning the Emperour *Valens* cõmanding by his officer what did belong to a Bishop, *What? was hee made Bishope* (sayeth he) *that day when he was crowned Emperour?* and *Ignatius* who *commandeth all men, even the Emperour himself to be obedient to the Bishope*, all these (I say) makes nothing against that which I haue said before, but onlie against civill Princes their usurpation of what belongeth properlie and onlie to the Ecclesiasticall office and

persons

perſons veſted therwith, in doctrin and diſcipline.

And if we will look to Antiquity, we ſhall find that in this point, popiſh doctrine debarring princes or the civill Magiſtrat from any medling in Eccleſiaſticall effaires, (as *Bellar.* teaches lib. 1. de clericis, c. 28. & 29.) joyneth hands with the anciēt hereticks the *Donatiſts*, who did contend in likemanner, that the cognition, tryall and medling with Eccleſiaſticall effaires, belongeth nowiſe to the Magiſtrat. And therfore this was the ſpeech of *Donat*ᵉ, *Quid eſt Imperatori cum Eccleſia?* or *What hath the Emperour adoe with the Church?* as *Optatus Milevitan*ᵘˢ declareth in his third book againſt *Parmenian*, and *Auguſtin* likewiſe, lib. 1. contra epiſt. *Parmeniani*, c. 7. & epiſt. 166. Whereas the harmonie of confeſſions of faith, and

ours

ours in particulare 1581. art. 24. sayeth, *Moreover to Kings, Princes, Rulers and Magistrats, we affirme that chieflie and most principallie the conservation and purging of Religion appertaineth*, so that not onlie they are appointed for civill policie, but also for maintainance of the true religion, and for supressing of idolatrie and superstition, as in *David, Iosaphat, Ezekias, Iosias* and others highlie commended for their zeale in that case may be espyed, & in our later confession 1647. cap. 23. *That for the better effecting whereof, they have power to call Synods, to be present at them, and to provyde that whatsoever is transacted in them, bee according to the minde of God.*

13. THat *Antichrist shall not be a particulare man, and that the Pope is Antichrist.*

VVhich

VVHich he ſayeth is contrary to 2. *Theſſ.* 2. 3. where he is called, *That man of ſinne, &c.* and therefore a particulare *man onlie.* Whereunto I anſwere in the Ieſuit *Ribera's* words on *Revel.* 17. 10. *That it is not unuſuall in Scripture, that by one man, many the like and of the ſame incorporation are ſignified,* (ſayeth hee) which he proveth out of *Math.* 22. 11. where, by *One man* that wanted the wedding garment many ſuch are ſignified, and out of *Dan.* 7. where, by the King of the *Medes* and *Perſians*, not any individuall and one onlie perſon is ſignified, but the whole ſucceſſion of theſe Kings one after another. likewiſe by the cõſent of all Romaniſts, that ſpeech 2. *Theſſ.* 2. 7. wher it is ſaid, (*Onlie he who now letteth, will let, till he be taken out of the way*) is to be underſtood, not of an indi-

viduall

viduall Roman Emperour onelie, but of the whole succession of the old Roman Emperours then resident at *Rome*, in their full integrity. Yea, the papists even now, when they say, that the Pope is Christs vicar, they meane not this or that Pope onlie, but the whole succession of such one after another.

The second place is *Revel.* 13. 18. *Where the number 666. is called the number of a man*, whence hee concludeth *That Antichrist shall be one onlie individuall man.* To which I answere, that from the number of a man, 666. to argue to the singularitie of a person, is a bad consequence, but by this number the Iesuite *Ribera* teacheth us better, that *Ireneus* who lived neare to the Apostles times, according to the cōputation by the greek letters, found it out, to be *Lateinos* or *Roman*, as their

their Church is called at this day, *Ecclesia latina seu Romana*, and the Pope *Papa Romanus*, &c.

The third place is, 1. *Iohn* 2. 22. *That Antichrist denyeth the Father & the Sonne, which the Pope doeth not.* Whereunto I answere 1. That the word (*Antichrist*) is sometimes taken generallie, for all these who openlie & avowedly oppose Christ and his trueth, and of such the Apostle *Iohn* speaketh *verse* 18. *That even in his time there were many Antichrists.* And sometimes it is taken more strictlie, as 2. *Thess.* 2. for that great *Antichrist* to come, & wherby is signified the succession of such, who under the profession of the Christian name shall notwithstanding oppose Christs trueth, *by all deceavablnesse of unrighteousnes, and in deepest hypocrisie working in a mysterie*, and therefore is said to bee

horned like the lamb, but to speake like the dragon. And in this sense we say, that the Pope is Antichrist. 2. *Hee who denyeth the sonne, is said to deny the Father*, as wee see, 1. *Iohn* 2.23. Now the Sonne is denyed either directlie and in expresse words, or indirectlie, by consequence or in deeds (as *Augustin* speaketh, lib. contra *Donatistas*) & that this way the Pope denyeth the sonne in the veritie of his humane Nature by their transsubstantiation, and in all his three offices, as sole King of his Church, sole Priest and sole Prophet, by many learned divines hath beene clearlie proven, the Pope also claiming all these three. a. Monarch of his Church on earth, high Priest, and infallible Prophet thereof.

The fourth place which he bringeth is, 2. *Thess.* 2.4. where it is said,

ſaid, *That Antichriſt ſhall exalt himſelf aboue all that are called gods.* To which I anſwere, that this place rather clearly proveth him to be Antichriſt, it being evident that Princes and Kings are called ſo, *Pſal.* 82. 6. and it is notour, both by deſcription and practiſe, that the Pope exalteth himſelf aboue all ſuch, as wee may ſee (Extravag. lib. 1. tit. 8. cap. *Unam Sanctam.*) to the very making them kiſſe his feet, depoſing them, and treading on their necks, as *Alexander* the third did to the Emperour *Frederick*, and as I haue ſhowne at large in my late Treatiſe *Of Antichriſt, painted and poynted out in his true colours.*

The fifth place which he bringes, is, 2. *Theſſ.* 2. 8. which ſayeth, *That our Lord Jeſus ſhall kill him with the ſpirit of his mouth at his comming*, which *agreeth no more to the Pope*

he) then *That Christ is come the second time.* To which place I answer, 1. That this deceatfull Seducer dealeth most falslie and fraudfullie in citing these words, as if they were the words of our Bible, whereas the words of our Translalation according to the originall are these, *Whom our Lord shall consume with the spirit of his mouth, & destroy with the brightnes of his cōming*, and in the *Rhemes* translation, it is thus, *whom our Lord Iesus shall kill with the spirit of his mouth, and shall destroy with the manifestation of his advent.* So that the Apostle mketh two degrees of his destruction, The first whereof he calleth *a consumption by the spirit of his mouth*, & a consumption we know is a lingring disease, whereby one wasteth away piece and piece. And this is *by the spirit of Gods mouth*, whereby is signified

Gods

Gods Word, as wee ſee *Gal.* 3. 5. 1. *Tim.* 4. and 1. 1 *Iohn* 4. 1. And this conſuming of Antichriſt by this meane, by the preaching of the everlaſting goſpell *Revel* 14. 6. we ſee (praiſed be God) in a good meaſure performed. The ſecond degree he calleth the deſtroying of him altogether by the brightnes, or (as the *Rhemiſts* ſpeake) by the manifeſtatiõ of his cõmir g. which wee hope in God alſo is drawing verie near.

The laſt place which he bringeth, is *Iohn* 5. 43. *I am come in my Fathers name & ye receive me not, if another ſhall come in his owne name, him yee will receive.* To which I anſwer, 1. That our Saviour ſpeaketh not of Antichriſt ſtrictlie taken, and by way of eminencie, as he is deſcribed by *Paull*, 2. *Theſſ.* 24. who was to come and appeare after the diſſol-

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ving of the ancient Romã Empire, but of falſe Prophets that were ſhortlie after Chriſts aſcenſion to ariſe, to deceiue the incredulous Iewes, (as hiſtories report) becauſe they did not beleiue, but rejected the true Meſsias. And this their owne *Forus* declareth to bee the meaning of the place, and diverſe other Romaniſts.

2. We ſee that the jewiſh Nation onlie were to receive theſe of whõ our Saviour ſpeaketh. But Antichriſt (of whõ the Apoſtle ſpeakes 2. *Theſſ.* 2.) was to be an vniverſall deceiver of multituds, of peoples, of nations and tongues, which (*Revel.* 17. 15.) are called the waters whereon the Whoore ſitteth, and whereunto the papall title of *Univerſall Biſhop* doth therefore properlie agree.

14. THat *none but God cã forgive ſinnes.* Which

WHich he sayeth is contrary to *Iohn* 20. 23. where it is said, *Whose sinnes yee forgive are forgiven them*, and *Math.* 9. 8. wher it is said, *When the multitude saw it, they marvelled & glorified God which had given such power to men.* To which I answere, that this place of *Iohn*, proveth onlie a Ministeriall power given by Christ to his Apostles and their successours, which we deny not, and which his owne words also on *Math.* 9. 8. doth only grant unto them, saying, *Which tho they* (to wit the multitude) *knew to appertaine to God onlie by nature, yet they perceived that it might be done by mans Ministrie on earth.*

Wherfore we say 1. with *Ambrose* (lib. 3. de sp. Sancto c. 19. *Men* (says he) *doeth onlie afford their Ministrie to the remission of sinnes, but they exercise not any right of authoritie. Isti rogant,*

gant, *Divinitas donat* (sayeth hee) that is, *They seeke it, but God giveth it*, 2. *Lombard* also their Matter of sentences teacheth, how God only forgiveth sinnes properlie, & men Ministeriallie, saying, lib. 4. sent. dist. 18. *God onlie remitteth and retaineth sinnes, and yet he hath given power to the Church to do so, but Hee remitteth and retaineth otherwise than the Church. For he remitteth sins onlie by himself* (sayeth he) *because he purgeth the soule from the inward spot thereof, and delivereth it from the debt of eternall death. But he hath not given this power to Priests, notwithstanding, he hath given them power of binding and loosing, that is,* (sayeth he) *of declaring that men ar bound or loosed, as the Priest declareth the Leper to be cleane, whom first the Lord had cured and made cleane.* And therefore this is their Commission *to preach*

repentance

repentance and remiſsion of ſinnes in Chriſts Name. Luke 24. & *Act.* 13. 38. And this Miniſteriall power is that onlie which the Fathers whō he citeth doth prove as out of *Ambroſe* I haue alreadie ſhowne.

15. THat *wee ought not to confeſſe our ſinnes to any man, but to God alone.*

FIrſt for confeſsion of ſinnes, I will ſhowe what wee hold, and and 2. what wee oppoſe. 1. then wee hold that ordinarlie it ſufficeth to confeſſe only to God, according to that *Pſal.* 32. 5. *I ſaid I will confeſſe my tranſgreſsions to the Lord,* but if any perſons for any ſecret or hid ſinne, or his ſinnes otherwiſe, bee weyghted in conſcience, and cannot find of themſelves comfort or counſell, concerning ſuch, theſe ar the words of *Calvin* (lib. 3. inſtit. cap. 4. num. 12. *Let every faithfull*

man remember that this is his dutie, if privilie he be so distrest and afflicted in conscienc, thorow the sense of his sins that without the help of others he cannot be comforted see that he neglect not the remedie that the Lord offereth to him, to wit, that for his releefe, he use private confession to his Pastour, and for giving him comfort, be privatlie implore his help, whose office is both privatlie and publictlie by the doctrine of the gospell to comfort Gods people.

Wee oppose not then privat confession altogether to man, being voluntarie, free & occasionall, but that politick picklock of popish sacramentall auricular confession, whereby everie one is forced to confesse to a Priest all their sinnes which they can remember with all the agravating circumstances, else to expect no forgivenes of them from God, which (as their owne

Ferus

Ferus on *Matth.* 11. 28. sayeth) *(by the confession of the learned) is nihil nisi carnificina conscientiæ*, that is, *nothing else but a torturing of the conscience* (sayeth he) *when men are forced to auricular confession, and may not make it, but to their owne Priest, though he be unlearned, naughtie and inconstant. And truelie* (sayeth their owne *Cassander*, consult. art. 11.) *I believe there should be no controversie in this, if this wholsome medicine of confession had not beene infected and defyled by many unskilfull and importunat soule-physitians, whereby they have laid snares upon their consciences, and as it were by certaine tortures, tormented them whom otherwise they should have eased and relieved.*

Next, to come to answere to his scripture Arguments, which hee bringeth for his popish auricular confession, the first is *Matth.* 5.

5. where

where it is said *That Ierusalem & all Iudea, and all the region round about Iordan went out to Iohn the Baptist, and wer baptised of him confessing their sinnes.* To whom I shall answere onlie in the Iesuit *Maldonats* words on this place, saying, *What Catholick was ever so unlearned that he would prove the sacrament of confession by this place?* seing as Cardinall *Cajetan* showeth on *act.* 19.18. *This their confession was but generall and publick, any other being by all probabilitie impossible*, that hee could heare in particular and in private, such a huge multitude, as out of all the forenamed places came to him to be baptised of him. We see then by *Maldonats* verdict, that this Pamphleter is an unlearned dolt.

The second place is, *act.* 19.18. where it is said, *That these who believed came to Paull and confessed and shewe*

shewe their deeds. To which place also I answer in *Cajetans words*, which are these, *As they did flock together (sayeth he) to the baptisme of John, confessing their deeds, without doubt generallie, or their publick sinnes, so here. For none of these confessions were Sacramentall, but a profession onlie of repentance for their former life* (sayeth hee)

The third place which hee adduceth is, *Numb.* 5. 6. *Then shall they confesse their sinnes which they haue done.* To which I answere 1. That hereby sacramentall confession can not be proven, because they hold it to be a sacrament of the gospell, & which was not instituted (as *Bellarmin* granteth, lib. 3. de pont. c. 20) till after Christs resurrection. 2. *Bonaventure* (lib. 4. d. 17. art, 1) citeth *Augustin*, saying, *That the offering of sacrafices was the legall confes-*

sion

sion of sinnes, whence he inferreth, *That it appeareth that there was no other confession under the law, but the oblation of sacrifices.* 3. Their owne *Lyra* on *Levit.* 16. 21. showeth, *That the Priest did not heare in particular the confession of the people, but in generall, for the other had been impossible* (sayeth he)

But I wonder how he omitteth that which usuallie they object, & is *Bellarmins* maine argument for auricular confession, to wit, *Jam.* 5. 16. which sayeth, *Confesse your sinnes one to another.* To which I can not answere better than in Cardinall *Cajetans* words, and by adducing his reasons, saying, *Ther is here no speech of sacramentall confession, for sacramentall confession is not one to another, but to the Priest onlie* (sayeth hee) *wherefore this confession is that, whereby we mutuallie confesse our selves*

ves to be ſinners, that one may pray for another, or for reconciliation, where wrong is done (ſayeth he.)

As for Fathers which hee citeth, they are either falſe & counterfit, as *Clements* Epiſtles which *Bellar.* in his book of Eccleſiaſticall writters, declareth and proveth to bee ſpurious, or elſe they are falſlie alleadged, as *Irenæus* and *Tertullian*, who as their *Beatus Rhenanus* teſtifieth ſpeaketh only of publick confeſsion, and not of private, ſaying, (in Tertul. de pœnit) *Let none marvell that Tertullian ſpeaketh nothing de clanculariâ illâ admiſſorum confeſſione*, that is, *of that ſecret confeſſion of ſinnes*. Neither is there any ſuch thing in *Origen*, or any alleadged works of *Ambroſe* that makes for popiſh ſacramentall and auricular forced confeſsion, nor any ſuch work of his, as, *in muliere peccatrice*,

in

in all the Catalogue of his works set downe by *Bellarmin* de scrip. eccles. and though there were such a work and such words, *As confesse freelie to the Priest the hidden secrets of thy soul*, this were but onlie as one stood in neede of comfort and counsell, upon distres of conscience (as hath beene said) but I wonder most of his citation of *Chrisostom* and *Augustin*, both of which are against any such forced confession. *Chrisost.* (conc. 4. de Lazaro) saying, *Do I say confesse to thy fellowservant who may upbraid thee? No. Confesse unto God who can cure thee*, & *Augustin* lib. 10. confess. c. 3. sayth thus, *What haue I to do with men, that they should heare my Confessions, as if they could heale all my diseases.?*

16. *That Pardons & Indulgences were not in the Apostles times.*

VVhich

VVHich he ſayeth is contrary to 2. *Cor.* 2. 10. where the Apoſtle ſayeth, *To whom yee forgive any thing, I forgive alſo.* To which I anſwere, 1. That this ſhoweth onlie the Apoſtles conſent to the releaſing of the inceſtuous Penitent from the Church cenſure of Excommunication, formerly pronunced 1. *Cor.* 5. 3. and this (ſayeth *Eſtius*) is the expoſition of all the latine Fathers, and ſo maketh nothing for papal indulgences or pardons. Which their owne *Prierias* lib. cont. Cath. de indulg. and *Cajetan* opuſc. lib. 5. cap. 1. granteth to haue no ground in ſcripture, tho this Pamphleter would wreſt ſcripture for them. Yea moreover (ſayeth *Cajetan*) none of the ancient fathers greek or latin haue brought any ſuch to our knowledge. which makes that *Bellarmin* bringeth not one

one father for them. 2. Their *Alfonsus a Castro.* lib. 8. cont hæres. Tit. indulgentia, as also *B. Fisher* cont. *Luth.* art. 18. granteth that their use is onlie of late.

The second place which he bringeth, is, 2. *Cor.* 2. 6. *Sufficient to such a man is this punishmẽt*, whence he concludeth, that it lyeth in the hand of the spirituall Magistrat to measure the time of such censure or punishment that is imposed. To which I answere; That these his words confirmeth what wee haue said before, showing what ancient indulgences were *in foro Ecclesiæ*, & which we practise in the exercise of our discipline towards pẽtents, as we see cause, but this maketh nothing for papall indulgences, which they extend not onlie to the living, but also to the dead in purgatorie, and wherein, what is their unitie,

unitie, or rather huge diviſion of tongues and pen's, we haue ſhowne in the anſwere to the tenth Aſſertion.

17. *THat the actions and paſſions of the ſaints ſerve for nothing to the Church.*

VVHich he ſayeth is contrarie to *Coloſſ.* 1. 24. where the Apoſtle ſayeth, *I now rejoyce in my ſufferings for you, and fill up that which is wanting of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.* To which I anſwere, The true meaning of theſe words in their own *Aquinas* words, on this place is this, ſaying, *Theſe words according to the ſuperfice might haue an ill ſenſe, as if Chriſts paſſion were not ſufficient for our redemption, but for filling up that which wants, the ſufferings of the ſaints wer to be added, but this is hereticall* (ſayeth he) *for the*

the blood of Christ is sufficient for the redemption of many worlds, himself being the propitiation for our sinnes, but it is to be understood (sayeth he) *that Christ and his Church make up but one mysticall person whose head is Christ, and all the godlie are his bodie & members thereof, this then was wanting, that as Christ had suffered in his natu. rall bodie, so he was to suffer in Pauls person as a member of his mysticall bodie, Christs sufferings in his bodie, being for the redemptiō of his Church, but the sufferings of the saints for the Church, being for this, that by their example the Church may be confirmed,* (sayeth he) where we see that the sufferings of the saints serve to the church for cōformity & confirmation, but not (as this Pamphleter would haue them) to be a treasure for papall indulgences to bring in a treasure of money to the popes coffers.

The

The second place which he brings is, *Philip.* 2. 30. wherein *Paul exhorteth the Philippians to receiue Epaphroditus with all gladnes, because for the work of Christ hee was neare to death, to supplie their work of service towards him*, which as *Aquinas* says, *They were not able in their owne persons to performe to him.* which words of *Paul* no more proveth the Pamphleters point wherat he aimeth, of the benefit of popish indulgences, then that *Rome* is in *Utopia*, but showeth both his usuall impertinencie, impudence and ignorance.

18. *That no man can do works of supererogation.*

WHich he sayeth is contrarie to *Math.* 19. 21. wher our Saviour sayeth to the young richman, *If thou will be perfect, go sell all that which thou hast and give to the poor &c. and follow me, whēce it plainlie*

he appeareth (sayeth he) *that a man by the assistance of Gods grace may do some things counselled, which are of more perfection than are things commanded.* To whom I answere 1. in their owne *Ferus* words on this place, saying, *In these words is implyed that which is necessarie & commanded to all, to wit, Poverty of spirit, which is nothing else, but with the heart to cleave to no creature, neither doeth the kingdome of heaven belong to any but to such as do so* (sayth he) 2. This cõmand to this young at this time to sell all. was a personall cõmand, given for this end to discover this young mans covetousnes and hypocrisie, in saying he had keeped the whole law from his youth. like that personall command given to *Abraham* of sacrificing *Isaac*, to discover his great faith and obedience to all after ages. And wee know

know that such personall cõmands for tryall or discovery doth not tye all. 3. The perfection of Angels is to do Gods Commandements, as wee see *Psal.* 103. 20. and in that petition of the Lords prayer, *Thy will be done on earth, as it is in heaven.* Yea Christs owne perfection was in this, the doing of his Fathers will, & shall wretched sinfull man be able to go beyond the perfectiõ of these?

The second place which he bringeth is 1. *Cor.* 7. 25. *Now concerning virgins, I have no Commandement of the Lord, yet I give my judgement (we reade counsell, sayeth hee) and to do that which is counselled is not necessarie, because one nevertheless may bee saved (sayeth he)* To which place I answere 1. Not only the origin ll hath the word, *judgemẽ* γνώμην & not counsell, but also Cardinall *Ca-*

jetan

jetan acknowledgeth the same on that place ingenouslie. 2. By command, the Apostle meaneth a generall command, oblieging all persons & at all times, as the precepts of the Morall Law do, and concerning such special cõmands of living single and keeping virginitie, hee showeth that he hath no such Cõmandement of the Lord, but in regard of the present condition of Christians lyable to daylie persecution, he declares his judgement only, that to live single, & in the estate of virginitie, it is better then to liue in a married estate, for their owne good, but not that thereby they could supererogat at Gods hands, & therfore leaving it in the meane time free to every one to do, as God hath distributed to every one his gifts, as he speaketh 1. *Cor.* 7. 17.

3. *Gerson*

3 *Gerſon* (de conſult. evang. & ſtatu perfect.) and with him their *Paludanus* (in lib. 3. ſent. d. 34. q. 3.) do teach, *That ſome may attaine to as great hight of perfection living in marriage, and poſſeſſing riches* (as we ſee in *Abraham* & *Iob*) *as they who liue ſingle, or in the eſtate of povertie.* As alſo *Janſenius* in his concord. on the Evangeliſts cap. 100. alleadging the authoritie of *Aquinas* teacheth, *That the perfection of a Chriſtian life conſiſteth eſſentiallie in keeping of Gods Commandements Aquin.* 2, 2. q. 184. art. 3. and as we ſee *Philip.* 4. 8. beyond which in performance can no fleſh go.

Laſtlie, We find in ſcripture Gods counſell to man, & his cōmand to be all one, as theſe places teſtifie, *pſal.* 73. 24. *Prov.* 1. 25. 30. *Jer.* 49. 20. *Act.* 20. 27. and *Revel.* 3. 18. Howſoever with man it may

be said, as it is proverbiall, *Counsell is no command.*

The third place which he bringes, is *Math.* 19 12. *There be Eunuchs who haue made themselves so, for the kingdome of heaven, he that is able to receive it, let him receive or keepe it, now of precepts it is not said, keepe them who may, or is able, but keep thē absolutlie* (sayeth he)

For answere 1. Let him hear the Iesuite *Maldonats* exposition upon this place, saying, *The word: receive it, in this place signifieth the same as to understand, for Christ thereby would say no other thing than elswhere hee useth to speake of any grave matter, saying, he that hath eares to heare, let him heare* (sayeth he.)

2 These Eunuchs that made thē-selves such, that is, lives as Eunuchs chastlie and in a single life, the text sayeth that they did it for them-selves,

selves, to attaine to the kingdome of heaven, (which everie one is bound to do) and not to supererogat for others.

As for *Origens* words which hee alleadgeth on the 1. *Rom.* 15. saying, *These things which we do over & above our dutie.* I find no wise in that place, and though they were: yet we must distinguish betweene duties to which wee are bound, by a generall precept common to all (as hath beene said) & duties to which we are not so bound, but left to the performance therof, according as every one findeth himself gifted or not, which answere serveth also to that place alleadged out of *Chrisostome*, that wee may do more than wee are commanded. Next for this hee citeth *Gregorie Nissen.* 1. Moral. cap. 5. wheras *Gregory Nissen.* never wrote such a book, but

he seemes to mistake *Gregory Nissen.* for *Gregorie the great*, who lib. 21. Moral. cap. 15. quyte overthrowes works of supererogation.

19. *That by the fall of Adam wee haue lost our freewill, and it is not in our power to chuyse good, but onlie evill.*

WHich he sayeth is contrary to 1. *Cor.* 7. 37. and *Prov.* 23.26. wher the Lord requireth us *To giue to him our heart, which if wee haue not freedome of will, why doeth the Holie Ghost require this of us?* (sayeth he) To which I answere, that all such precepts are the Rules of our dutie, but not proofs of our abilitie by nature, which when we see we are not able to performe of our selves, it is to drive us by praier to him who onlie can inable us, and (as is said *Philip.* 2. 13.) *Who worketh in us both to will and to do of his*

good pleasure, & as we see the proof thereof, *Ioel.* 2.12 compared, with *Lam.* 5. 21. as also *Ezek.* 18. 31. Where, though the Lord sayeth, *Make you a new heart*, yet cap. 36. 26. he sayeth, *I will give you a new heart &c. For* as *Augustin* speaketh (tom. 7. de gra. & l. arb. c. 16.) To the *Pelagians* of old who objected such places, *That God cõmands us to do what we are not able, (to wit of our selves) that we may know what wee should seeke of him, who can make us able, and workes in us both the will & deed.* So *Bernard* de gra. & lib. arb. And as for Scholasticks, *how much* (sayeth their *Cassander.* consult. art. 18) *They have ascribed to Divine grace, in place of the rest, Bonaventure doeth witnesse, saying, This is the profession of all pious minds to ascribe nothing to themselves, but all to the grace of God.*

Next

Next, as to that 1. *Cor.* 7. 37. wher it is said, *That he that standeth stedfast in his heart, having no necessitie, but hath power over his owne will and hath so decreed in his heart that he will keepe his virginitie, doth well.* This Text (I say) maketh nothing for mans naturall freewill, a-like to good as to that which is morallie evill, nor was there ever any learned Romanist (to my knowledge) that alleadged this place to prove freewill. For Cardinall *Cajetan*, *Aquinas*, *Catharinus* and others upon this place, showeth that the Apostle heere speaketh onlie of a fathers power over his child, and that as he willeth or pleaseth he may dispose of his virgin, either to marrie her, or keepe her unmarried, as he should find her inclination, or the fitnes or unfitnes of times. As wee haue the like speech *Act.* 5. 4. of

Peter

Peter to *Ananias* though in another matter.

The ſecond place which he bringeth, is *Iohn* 1. 11. 12. which ſayeth, *That Chriſt came to his owne and they received him not, but as many as received him, he gaue them power to become the ſons of God.* which plainlie implyeth a libertie of will, (ſayeth he) To whom I anſwere. 1. That this Text implyeth no liberty of will by nature in them who received Chriſt, to receive him. but that he that gaue them power to become the ſonnes of God, gaue them grace alſo to receiue him, whil as others did not receive him, & this is according to the Apoſtles ſpeech, 1. *Cor.* 4.7. *Who made thee to differ from another? & what haſt thou which thou haſt not received?* and according to 2. *Cor.* 3. 5. *That we ar not able to think any thing as of our ſelves,*

but

but our sufficiencie is of God, whereon sayeth their owne *Estius* (and with him *Lyra*) *The greeke Commentators as Chrisostome, Theophylact, and OEcumenius, explicating the Apostles meaning, speaketh after this manner* (sayeth he) *That there is not something on our part, and somthing on Gods part in the first worke of our conversion, but plainlie, that there is nothing on our part, no not the least thing, but all to be ascribed to God.*

The third place which he bringes is *Deut.* 30. 19. where *Moses having set before the people life & death, &c. he biddeth them choose life.* To which place my former answere to *Prov.* 23. 26. sufficeth, Therfore also sayeth their *Hugo de S. victore,* (Miscell. 2. lib. 2. Tit. 137.) *That for doing good ther is a threefold grace, a preventing, a cooperating, and a following grace. The first giveth us the*

will

will to choyſe, the ſecond, the abilitie to do, and the third, the perſeverance to continue. Eſtius likewiſe on 2. *Cor.* 3. 5. To this purpoſe citeth the words of the councell of *Orange*, whereby they decreed, *That he was deceived with an heretical ſpirit, who will ſay, that a mã by the power of nature can but think as becometh him any good that belongeth to eternall life, let be to choyſe the ſame.*

The fourth place is *Luke* 13. 34. *O Ieruſalem, Ieruſalẽ, how oft would I gathered thy children, as an Hen does her brood under her wings, but ye wold not.* Which Text ſheweth indeed the perverſnes of mans will by nature, and the oppoſition thereof to the will of God, but no freedome therof by nature, to wil that which is morallie good & tendeth to ſalvation.

As for the teſtimonies of fathers.

He bringeth first *Hilarie*, saying, *That he would not that there should be a necessitie for men to bee the sonnes of God, but a power.* To which I answer 1. That *Hilarie* wrote 12. bookes of the Trinitie, but he telleth not which of them. 2. *Hilarie* speaketh of a manichean necessitie or coaction, which we also deny to bee in mans will at all, or in his first conversion, and by power, hee means not the *power of freewill by nature*, but that power or efficacy of grace which our Saviour giveth, *Iohn* 1. 11. Therefore also of this power, & against the forenamed coaction, *Prosper* speaketh thus, (de vocatione gentium) *Wee both believe & feel by experience* (sayeth hee) *that grace is so powerfull, that yet wee conceive it not to be any wayes violent.*

The second testimonie which hee bringeth is, *Augustins*, saying, *To consent*

conſent or not to cõſent to Gods calling, lyes in a mãs own w.l. To which I anſwer 1. That he cites, l. 1. ad ſimpl. q. 4. wheras in that whol book ther ar but two queſtions. 2. I anſwer to the words of *Auguſt.* out of *Auguſtin* himſelf in his 107. epiſtle to *Vitalis. That not only, not to cõſent to Gods calling lyes in mans will which is perverſe by nature, but alſo to conſent to Gods calling lyeth alſo in a mans owne will, for grace takes not away the libertyof the will which is by Gods creation, but the pravity therof which is frõ mans corruption.* So that (as he ſaid before l. de gra. & l. arb.) *It is ſure that we will freely whẽ we will, but it is he that maketh us will that which is good, of whom it is ſaid, It is God who worketh in us both the will and the deed.*

In this ſenſe alſo doth *Cyrill* ſpeak whom hee bringeth, ſaying. *Wee cannot any wayes deny freedome of will*

in

in man. And *Augustin* also speaking against manichean coaction, and saying, *How should our Saviour reward everie one according to their works if there were not freewill?* conforme wherunto sayth the haromnie also of the cõfessions of the reformed Churches, & ours in particular, 1647. cap. 9. *God hath indued the will of man with that natural libertie, that it is neither forced, nor by any absolute necessity of nature determined to do good or evill.* So that wee acknowledge the will to be free, as freedome is opposed to coaction, but not free, as able of it self to choyse the good that tendeth to salvation, or that it is equallie propense to good as to evill, as the *Pelagians* of old, & now papists maintaine. Therefore (said *Bernard* de gra. & lib. arb.) *Let no man think that therfore it is called freewill which*

wee

wee haue, becauſe it hath an equall power & inclination to good as to evill, ſeing it could fall by it ſelf, but not riſe but by the holie Ghoſt.

20. THat *it is impoſſible to kepe Gods Comandements, tho aſſiſted with his grace and the holie Ghoſt.*

WHich he ſayeth is contrary to *Philip.* 4. 13. where the the Apoſtle ſayth, *That he can do all things through Chriſt that ſtrengtheneth him.* Whereunto I anſwere, That the word (*all things*) is not of further extent, than theſe things whereof he ſpeaketh in particular in the preceeding verſe, where hee ſayeth, *In all things I am inſtructed both to be full and to be hungrie, to abound and to ſuffer neede.* Thus doth *Sedulius* and their owne canonized *Aquinas* expound this text, as alſo their late *Eſtius*, ſaying, *The meaning*

is, all things before rehearsed,& what else I am to suffer I am able to do thorow Christ who enableth me, so that he speaketh not of his perfect fulfilling of the Law in generall, the contrarie whereof hee confesseth, *Rom.* 7. 23.

The second place which he bringeth is, *Luke* 1. 5. 6. where it is said of *Zacharie* & *Elizabeth*, *That they walked in all the commandements of the Lord blameleſſe*. To which I answere 1. That this was the old *Pelagian* objection which they called their *impenetrable Buckler*, as *Ierome* witnesseth, lib. 1. cont. *Pelag.* with whom the papists heerin agree. And to whom I answere in his words to the *Pelagians*. *That where it is said, that they are called righteous, this is* (sayth he) *as many others are called so, in the holie scripture, as Iob, Iehosaphat and Iosias not that*

that they wanted all faults, but are commended ſo, becauſe for the moſt part they wer vertuous, for Zacharias himſelf was puniſhed with dumbnes (ſayeth he) *and Iob by his owne ſpeech was rebuked, and Iehoſaphat & Ioſias are reported to haue done things which greatlie diſpleaſeth God. Next, where it is ſaid that Zacharie and Elizabeth walked in all the Commandements of God without blame, that is, without any groſſe wickednes* (ſayeth he) *but that they walked without ſinne, I deny* (ſayeth he) *that any man can do ſo, for that is cõpetent onlie to God.* Their owne *Carthuſian* alſo (& with him their late *Stella*) ſhoweth, *That this is ſpoken according to that meaſure which is agreeable to humane conditiõ, but that there walking was not without ſinne, for there is noue ſo righteous in this mortall life* (ſayeth he.)

The third place is, *Luke* 11. 27. where

where Chriſt ſayeth, *Yea rather bleſſed are they who heare the word & keepe it.* To which I anſwere, and to all ſuch places that ſpeake of keeping Gods word or commandements, that ſuch a keeping therof is heere meaned (as there *Carthuſian* ſayeth) *Which is agreeable to humane condition in this life.* For as *Ierome* ſayeth lib. 3. cont. *Pelag. If thou can ſhowe me but one man who hath fulfilled the Commandements, Thou may ſhowe me a man that needes not Gods mercie* (ſayeth he.)

The fourth place is, *Luke* 11. 2. *Thy will be done on earth as it is in heaven.* To which I anſwer, as their owne *Carthuſian* alſo expoundeth, *That this is, readilie, reverendlie and ſincerlie, Quantum noſtra fragilitas permittit, that is, as farre as our frailtie permitteth* (ſayeth he) ſo that the word (*as*) hath relation not to that degree

degree of perfect obedience which Angels performe in heaven, but to the manner of doing the ſame, as hath ben ſaid by *Carthuſiã*, & as our frailtie permitteth, which ſufferes us not to be free of ſinne, & of not doing Gods Will perfectlie, and therefore in the ſame prayer wee are alſo taught *to crave daylie forgivnes*, which we needed not, if wee could obey Gods will perfectlie as the Angels do.

The laſt place is, 1. *Iohn* 5. 3. *For this is the love of God that we keepe his Cõmandements*, which is coincident with the third place, & therefore alreadie anſwered.

As for any teſtimonies of Fathers, he bringeth the words onlie one of *Baſil*, ſaying, *That it is an impious thing to ſay that the Commandements of God, are impoſſible.* To which I anſwere, Though hee telleth not

where *Basil* speaketh so, that it is impious indeed to say that Gods commandements are impossible to be keeped in any measure, for wee see the contrarie in *Zacharie* and *Elizabeth*, but to say that in this life they may be keped perfectlie without sinne or any breach of them, that is lykewise impious, & plaine *Pelagianisme* or heresie, therefore in this sense sayeth *Ambrose* on *gal.* 3. (which *Aquinas* citeth on the same place) *The Commandements ar such that it is impossible to kepe them* (sayeh he) but I admire how hee citeth *Hilarie* in psal. 118. whose words are these on the 39. verse in his contrar, saying, *The Prophet being in the bodie speaketh, and knoweth that no living man can be without sin, except one whom he remembreth, who had no sinne, and in whose mouth was found no guile, to wit, Christ.* As also I haue

have ſhowne how oppoſit *Ierome* is to him, l. 3. cont. *Pelag.* whom notwithſtanding he citeth as for him. As *Origen* and *Cyrill*, who nowiſe patronizeth him.

21. *That faith onlie juſtifieth, & that good works are not abſolutlie neceſſarie to ſalvation.*

WHich he ſayeth is contrarie to 1 *Cor.* 13. 2. *Though I haue all faith, ſo that I could remove mountains, & I have not charitie, I am nothing, therefore faith onlie doth not juſtifie* (ſayeth he) To which I anſwere, 1. That there is no word in this Text of Iuſtification, but of the neceſſitie of charitie to be joyned with faith in a chriſtian profeſſion, which no proteſtant ever yet denyed. 2. The Apoſtle ſpeaketh not of a juſtifying faith, but (as the words importeth) of a faith of working Miracles, which their owne

owne *Estius* acknowledgeth, saying, (on 1. *Cor.* 12. 9.) *The greeke Fathers do rightlie understand that faith heere, of which is spoken,* cap. 13.2. *which they call the faith of signs and miracles, which faith* (sayth he) *is of it self a grace onlie given for the benefit of others.* And so not a justifying faith for a man himself, as wee may see, *Math.* 7. 22.

The second place is *Iam.* 2. 24. where it is said, *Yee see therfore how that by works a man is justified, and not by faith only.* To which I answer, That beside *Oecumenius, Theodoret* and *Beda* on this place, their owne *Aquinas* showeth the true meaning thereof, *Who objecting to this place,* Rom. 3. 20. *where it is said, by the deeds of the Law no flesh shall be justified in his sight,* he reconcileth them thus, *I answere* (sayeth he) *that to justifie may be taken two wayes, either*

for

for the execution, or for the manifeſtation of our juſtification. and this way indeed a man is juſtified by works, that is he is declared and manifeſted to bee juſt, or it is taken for the infuſed habit of righteouſnes, and this way no man is juſtified by works (ſayeth he) Likewiſe ſayeth Doctour *Paes* a Portugall Frier. *The meaning of theſe words, That Abraham was juſtified by works, may be this, as Theodoret expoundeth, that he was declared juſt, which expoſition I approve moſt* (ſayeth he.)

The third place is, *Iam.* 2. 14. where the Apoſtle ſayeth, *What doth it profit though a man ſay, hee hath faith, & not works, can that faith ſaue him?* I anſwere, 1. That the Apoſtle ſayeth not, *Though a man haue faith* but, *Though he ſay hee hath faith*, ſhowing thereby that an alleadgance onlie of faith availeth

not

not to salvation, 2. As their *Estius* with us showeth, it is said ther, that a dead and fruitlesse faith onlie according to the Apostles words *verse* 17. and 18.) *availeth not to salvation.* nor can be called a justifying faith.

The fourth place is, *Gal.* 5. 6. *Neither Circumcision nor uncircumcision availeth any thing, but faith which worketh by loue.* which place is coincident with the former, and doeth nowise militat against our doctrine of Iustification, as the words of our cõfession, anno 1581 and 1647. c. 11. testifieth saying. *That faith receiving and relying onlie on Christ and his righteousnes is the onlie instrument of our Iustification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by loue.* And that this is also the

the doctrine of all other reformed Churches, their own *Caſſander* witneſſeth, conſult. art. 4. As alſo *Bellarmin* (lib. 1. de Iuſtif. cap. 14.) ſaying, *Iohn Calvin in his Antidote of the Councell* cap. 11. Seſſ. 6. ſayeth, *That it is faith onlie that juſtifieth, but yet not fayth which is alone, as the heate of the ſunne is that onlie which heateth the earth, yet heate is not alone in the ſunne, but their is light alſo joyned with it. the ſame alſo* (ſayeth he) *doth Melancton. Brentius, & Chemnitius teach with others.*

And as for Fathers whom hee citeth, or whoſe words he ſetteth downe, ſuch as *Ambroſe*, ſaying, *That faith alone ſufficeth not, & Auguſtin that faith onlie ſaveth not without obſerving Gods Commandements*, they militat owiſe againſt out doctrine as wee ſee confeſſed.

But I admire at the impudence

or ignorance of this Pamphleter, who in the next place aſcribeth to us, that we hold *That good works are not neceſſarie to ſalvation*, whereas in the contrarie, Theſe are the words of our Confeſsion of faith, cap. 16. concerning their neceſsitie, *That they are the fruits and evidences of a true and livelie faith, and by them Believers manifeſt their thankfulnes, ſtrengthneth their aſſurance, edifieth their brethren, adorneth the profeſsion of the goſpell, ſtops the mouth of the adverſaries, and glorifieth God, whoſe workmãſhip they are, created in Chriſt thereunto, that having their fruit in holines, they may haue the end, life eternall.* being *as Bernard* ſpeakes; *via Regni, non cauſa regnandi.*

22. *That good works are not meritorious.*

WHich he ſayeth is contrarie to *Math.* 16. 27. where it

it is ſaid, *That Chriſt at his ſecond cõming ſhall reward every one according to his works.* To which I will anſwere onlie in the words of Pope *Gregorie* (in pſal. 7. pœnit. & verba *fac auditam*) who ſayeth thus, *If the felicitie of the ſaints be mercie and not acquired by merits, where is that which is written, who ſhall render to every one according to his works? If it be rendred then according to works, how ſhall it be eſteemed mercie? but it it one thing* (ſayeth he) *according to ones works, and another thing to render for the works themſelves. For in that it is ſaid, according to his works, the qualitie of the work is underſtood, that whoſe works are ſeene to be good, his reward ſhall be alſo glorious, as whoſe works are evill his reward ſhall be contrarie, but as to that eternal life, which we haue of God & with God, no labour can be equalled* (ſayeth he) *no works*

can be compared. Therfore also sayes their late *Ferus* on *Rom.* 2. 6. *All that this word* (according) *doeth import in relation to good works, is, that the doing of them is a requisite condition, without any sort of meriting* [sayeth he.)

The second place is *Math.* 5. 11. *Rejoyce and bee glad for great is your reward in heaven.* As also *Math.* 10. 42. *That a cup of cold water given to one of Christs shall not want it reward.* Whereunto I answere 1. That we deny not but that good works haue their reward abyding them, for so sayth our Confessiō of faith 1647. cap. 16. art. 6. *That the Lord looking on believers in his Son, it pleased him to accept & reward that which is sincere, altho accompanyed with many weaknesses and imperfections.* But wee distinguish and say that there is a reward in *mercie* wherof *Hosea* speaketh

keth 10. 12. ſaying, *Sowe in righteouſnes and reape in mercie.* As alſo the Apoſtle 2. *Tim.* 1. 16. 17. And there is a reward of *merite* called wages *Rom.* 6. 23. Where the Apoſtle ſayeth, *The wages of ſinne is death,* but (by way of oppoſition) he ſayeth, *Life eternall is the free gift of God.* upon which place therfore ſayeth Cardinall *Cajetan* according to *Anguſtins* like words, de gra. & lib. arb. cap. 9. *The gift of God is Eternall life, that we may underſtand* (ſayeth he) *that it is not for our merits. but of the free gift of God that in end we attaine to eternall life.* So alſo ſpeaketh *Lombard, That we may underſtand that God bringeth us to eternall life* (ſayeth he) *for his owne mercie ſake and not for our merits.* So alſo ſpeaketh their *Ferus* on *John* 3. and *Math.* 20 & *Gabriel Biel* on the the Canon of the Maſſe, lect. 47.

end others, yea, *Bellarmin* himself, lib. 5. de Iustif. cap. 19. confesseth *That this hath beene the common and constant judgement of Divines in the Roman Church, as Thomas, Bonaventure, Scotus, Durand. and others, that God rewardeth good works of his meer liberalitie above any condignitie.* Flat cõtrar to that blasphemous speech of the *Rhemists* on *Heb.* 6. 10. saying, *That our good works are so fullie worthie of eternall life which God of his justice oweth to the workers of the same, that he should be unjust if Hee rendred not heaven for them.*

Lastlie, Where he sayeth that the holie Fathers unanimouslie affirme the same, but setteth downe none of their words, Let their own *Cassander* witnesse the contrarie, (consult. art. 6.) saying, *This doctrine is not to bee passed by, which with a full consent all the ancient Fathers deliver,*

That

That our whole confidence of remiſſion of ſinnes, and hope of pardon and Eternall life, is to be placed in the only mercie of God and merite of Chriſt, which made *Bellarmin* alſo conclude (lib. 5. de Iuſtif. cap. 7.) ſaying, *for the uncertantie of our own unrighteouſnes, and the danger of vaine glory, it is ſafeſt to place our whole confidence in the onlie mercie and bountie of God.*

23 THat Faith once had, cannot bee loſt.

VVHich he ſayeth is contrary to *Luke* 8. 13. *Where the ſeed on the rock, are theſe who when they heare, receive the word with joy, and for a whyle believe, but in the time of temptation fall away.* To which I anſwere, That by the believing of ſuch, no true ſaving faith is meaned. But a temporarie aſſent onlie to that which is ſpoken, as their own *Carthuſian* & late *Stella* ſhoweth

eth, *because their hearts* (say they) *are hard and rebellious, and destitute of the moysture of grace.*

The second place is, 1. *Tim.* 18. where it it said, *That some having put away a good conscience, concerning faith, have made shipwrak.* Whereunto I answer, That by *faith* is not understood true saving faith, but the profession of the gospell onlie, which oftimes in scripture receiveth this title, as 1, *Tim.* 4. 1. and *Act.* 13. 8. where it is said, *That Elimas the Socerer sought to turne away the deputie from the faith.* which by way of exposition, *Heb.* 10. 23. is called the *Profession of the faith.* And thus also doth *Lombard, Aquinas* and *Estius expound,* who declareth it to be also the exposition of *Anselmus.*

The third place is, 2. *Tim.* 2. 16. *Concerning the overthrow of the faith*

of

ſome, which receiveth the ſame anſwere with the former. And which the very words of the preceeding verſe cleareth, calling this overthrow, *Their erring from the trueth*. As the forenamed, *Lombard*, *Aquinas* and *Eſtius* alſo ſhoweth.

As for Fathers, he ſayth that they affirme the ſame frequently, but citeth onlie *Auguſtin* in two bookes. but telleth not what chapter, whereas there are 24. in the one, and 16. in the other.

24. THat *God by his will and inevitable decree hath ordained from all eternitie, who ſhall bee damned, and who ſaved.*

VVHich he ſayeth is contrary to 1. *Tim.* 2. 3. 4. Where it is ſaid, *That our Saviour will haue all men to be ſaved* To which I anſwere 1. That *Auguſtin* in his Enchiridion, cap. 103. expoundeth this

this place thus, *That God will haue all to be saued that are saued, and that none can be saued but such as he will.* And next, that by *all men* hee meaneth, *all sorts* of men. And thus also doeth *Aquinas* and *Lombard* expound the words (*all men*) *Aquinas* also and *Cajetan*, showeth, that by our Saviours *Will*, is not meant that which is called *Voluntas beneplaciti*, or his secret Will, whereby from all Eternitie, he hath elected some to salvation, and reprobated others, but *Voluntas signi*, or his revealed Will. wherby he offereth to all the meanes of salvation. And their late *Estius* telleth us, that by (*all men*) a part onlie by the whole is understood, as *Philip.* 2. 21. where it is said, *All men seeke their owne, not the things of Christ.*

The second place 2. *Pet.* 3. 9. *That God is not willing that any should*

should perish, is coincident with the former.

And as for the words of *Ambrose*. *That he will not referr to God the prevarication of Adam, nor the treasone of Judas, though he knew the same before it was committed.* They nowise make against us, who in our Confession of Faith, cap. 5. art. 4. affirme, *That the sinfulnes of men or Angels proceedeth onlie from thẽselves, and not from God, Who being most Holie and Righteous, neither is, nor can be Authour or Approver of sin.* And as for other Fathers whom hee citeth onlie, he doth this so loosslie as none can know at what words hee aimeth, for example he he citeth *Augustin* lib. 1. de civit. Dei, but no chapter, whereas there are 36. in that book, as also he citeth *Ambrose* lib. 2. de *Cain* & *Abel*. but telleth not in what chapter the words

are which he alleadgeth, whereas there are ten in that book. And as for others, none of them ar against us, yea, they are clearlie for us, as also Cardinall *Cajetan* and *Aquinas* on *Rom.* 9, 20. As likewise their late *Estius* on *Rom.* 9. 13 20. & 21. goeth as farre in this point of Election and reprobation with us, as any Protestant writter whosoever, and citeth *Lombard*, *Aquinas Hugo de S. victore*, *Lyra*, *Cajetan*, *Prierias* and others as of the same minde with him, and us.

25. THat everie one ought infalliblie assure himself of his salvation, and believe that he is of the number of the predestinat.

WHich he sayeth is contrary to 1. *Cor.* 9. 27. where the Apostle sayth, *I keep my bodie under in subjection, lest by any means when I have preached to others, I my self*

should

ſhould be a Caſtaway. To whom I anſwere 1. To the point of our doctrine, that we ſay no further herin than their biſhop *Ambroſius Catharinus*, as *Bellarmin* teſtifieth (lib. 3. de Iuſtif. cap. 11.) *That a godly man may haue aſſurance of his Iuſtification and ſalvation without doubting, by the certaintie of divine faith*, but yet as our Confeſsion of Faith ſpeaketh, cap. 14. *That ſaving faith is different in degrees, weake or ſtrong, and may be often and many wayes aſſailed and alſo weakned* (to wit by doubting) *but in end it gets the victory, & growes up in many to the full aſſurance thorow Chriſt*, yea, ſayeth their owne *Caſſander* conſult. art. 4. *That there is none of the Schoolmen who doth not teach and diligentlie urge* (ſayeth he) *that confidence & aſſurance of the grace and mercie of God and glorie to come, ſhould be oppoſed to doubting and diſtruſt.*

struſt. Therefore though the godlieſt may haue their owne doubtings, yet they ſhould ſtrive againſt the ſame, and uſe all the means ordained by God to gather aſſurance, and make their election ſure by well doing, & not to cheriſh doubting as a dutie, the doctrine wherof is as contrarie to the nature of faith, as light is to darknes, as wee may ſee *Rom*. 4. 20.

Next, to anſwer to the place forecited 1. *Cor*. 9. 27. 1. The word rendred (*Caſtaway*) or as the *Rhemiſts* tranſlate, *Reprobat*, is not in oppoſition to (*Elect*) but is as much as (*reproved*) as the word ἀδόκιμος ſignifieth. 2. This place proveth not that the Apoſtle doubted of his ſalvation, wherof by papiſts owne confeſsion he was ſure, as *Rom*. 8. 38 2. *Tim*. 1. 12. 4. 8. and *gal*. 5. 20. ſhoweth. But in his perſon hee

ſhoweth

ſhoweth the ſutablenes of the practiſe of mortification with his doctrine thereof, and the like neceſsitie of conformitie in all other Paſtours, as they would eſchewe the danger here mentioned. And this to be the true meaning of the place both *Aquinas* and *Lombard* doeth ſhowe.

The ſecond and third places are *Rom.* 11. 20. *Of not being high minded but feare*, and Philip. 2. 12. *Work out your owne ſalvation in feare and trembling*. To which I anſwere, That there is a twofold feare, the one which is called, *Timor incertitudinis*, or a diſtruſtfull feare, condemned, *Iſai.* 35. 4. *Luke* 1. 74. 12. 32. and *Revel.* 21. 8. And another, which is called *Timor ſolicitudinis*, or a feare of holie carefullnes, ſuſpecting their owne infirmitie and corruption, and cauſing godlie watchfulnes

watchfulnes, which is therefore called, *Godlie feare, Heb.* 12. 28. and they are pronounced blessed who haue it, *psal.* 128. 1. and this is that feare which is commanded in both these forcited places, as Cardinall *Cajetan* showeth on *Philip.* 2. 12. As also *Estius*, saying, *With feare and trembling to work out our eternall salvation, is to work it out, magna cum solicitudine*, that is, *with great carefulnes.*

As for the testimonies of fathers, he citeth *Ambrose* in psal. 118. Ser. 5. wher nothing makes against us, nor in *Basil*, or *Jerome*, whose book he only nameth, but no chapter, whereas there are 11. long chapters therein, nor yet in *Chrisostome*, and as for *Augustins* words on psal. 40. (which should be 41) where he sayeth, *Whether his owne justice remaineth or not, hee knoweth*

not

not, for the Apoſtle terrifieth me (ſayeth he) ſaying, *he that ſtandeth, let him take heed leſt he fall.* To which I anſwere, with *Bernard*, who citeth this ſame place, ſer 2. de Septuageſima. *That this is the feare of an holy ſolicitude which everie one ſhould haue to keepe him humble* (ſayeth he) as *Auguſtin* likwiſe ſhoweth in the words that followeth the former, that he ſpeaketh not againſt aſſurance of ſalvation, which the godlie may haue, but againſt ſelf confidence and preſumption.

The ſecond Teſtimonie that hee bringeth is *Bernards* words in the ſame ſermon, ſaying, *Who can ſay, I am one of the Elect?* but he forgetteth to bring the following words, which are theſe, *Yet the confidence of hope comforteth us, that we be not altogether tormented, with the anxietie of doubting* (ſayeth hee) *for this*

cauſe

cause are given to us signes and evident marks of our salvation, that it may be put out of doubt (sayeth he) *that hee is of the number of the Elect, in whom these signes remaine.* Even as against such anxio⁹ doubting that excellēt speech of *Cyprian* is remarkable. Ser. 4. de mortalitate, pag. 317. *That if wee do believe an honest mans promise, much more should wee the Lord who hath promised life and immortalitie.*

26. THat every man hath not an *Angel guardian or keeper.*

WHich he sayeth is contrary to *Math.* 18. 10. wher it is said, *That Children haue their Angels that behold the face of God.* And psal. 91. 11. *Hee shall giue his Angels charge over thee &c.* To which I answere, That these places speak not of one onlie Angell guardian appointed

appointed for everie one, but of Angels in the plurall, which wee deny not to to be ſent furth (as the Apoſtle ſhoweth *Heb.* 1. 14.) *As Miniſtring ſpirits for the good of the Elect*, ſometimes many, as *Gen.* 28. 32. to attend *Jacob.* and 2. King. 6. 17. to protect *Eliſha*, and ſometimes fewer, or one as *Act.* 12. 7. As it pleaſeth God to direct & diſpoſe. So that I know not any great controverſie betweene Romaniſts and us heerin. Which *Bellar.* therfore never toucheth in all his book of Controverſies.

27 THat the holie Angels pray not for us, nor knoweth our thoughts and deſires on earth.

AS for the Angels their knowledge of our thoughts, he bringeth no place of ſcripture, neither indeed can he, this being the Lords onelie prerogative, as wee ſee 1. King.

King. 3. 36. and *Rom.* 8. 27. And as *Theophilact.* showeth on *Luke* 5. 22. And their owne *Jansenius* acknowledgeth, concord. cap. 32. Neither is this the Controversie, what Angels do in heaven in praying for the Church in generall, but what we should do on earth, in relation to them in particular, as whether we should pray to them, and give to them that which *Bellarmin* calleth, *That most excellent sort of worship* which is praier (*pref. de sanctis*) but because he wresteth some Texts of scripture to prove that the Angels pray for us in particular, therfore we shall free these from the wrong sense which hee would put upon them.

First then he bringeth *Zach.* 1. 9. (which should be verse 12.) wher the Angell sayeth to God *How long will thou not have mercie on Jerusalē?*

To

To which I anſwere 1. That this Angell was Chriſt as *Remigius Altiſiodorenſis* expoundeth. ſo called frequentlie in ſcripture, as *Gen.* 48. 16. *Exod.* 32. 34. *Hoſ.* 12. 4. and *Mal.* 3. 1. Who is the onlie Mediator for his Church 1. *Tim.* 2. 5. And 2. Though this wer a created Angell, yet he prayeth for mercie onlie to the Church in generall.

The next place of Canonicall ſcripture which he bringeth is *Revel.* 8. 4. *And the ſmoake of the incenſe of the prayers of the ſaints aſcended from the hand of the Angell before God.* To which I anſwere in likemanner, *That Andreas Cæſarenſis & many others* (ſayeth the Ieſuite *Ribera*) *expoundeth this Angell to bee Chriſt*, as *Ambroſe* and *Beda* likewiſe expound, *Lyra* alſo & *Carthuſian*, who affirmeth moreover, *That this is the expoſition of all Catholicke Doctours.* As

As for the teſtimonies of Fathers, he bringeth one of *Hilaries* ſaying, *That God needeth not the interceſſion of Angels, but our infirmitie needeth.* The firſt part whereof maketh againſt him. And in the laſt, howſoever he ſayeth that our infirmity needeth, yet this doth not poſitivelie prove that they do interced, eſpeciallie for particular perſons, and in particular caſes. As for other fathers whom he onlie citeth, to wit, *Ambroſe* and *Victor Uticenſis* they ſpeake nothing which is contrarie to our doctrine, or for him.

28 THat wee may not pray to them.

VVHich he ſayeth is contrarie to *Gen.* 48. 16. *The Angell who redeemed me from all evill bleſs the Lad's* To which I anſwere, That by the Angell (ſayth *Cyrill of Alexandria* lib. 3. Theſaur. cap. 1.) *Hee*

underſtandeth

underſtandeth the word of the Father, for Hee was not ignorant, that he was called the Angell of the great Counſell, (ſayeth he) Likewiſe ſayeth *Athanaſius* (cont. *Arrian*, ora. 4.) As alſo *Procopius. It is cleare that the patriarch Iacob coupled no other in his prayers with God, but his word, which he therfore calleth the Angell, becauſe* (ſayth he) *he onlie revealeth his Fathers will.*

The next place of canonical ſcripture which he bringes is, *Hoſea* 12. 4. *Wher Iacob is ſaid to haue had power with the angell & made ſupplication to him.* To which I anſwere, That by this Angell the text ſhoweth clearlie that God is underſtood. 1. ſeing it is ſaid of *Iacob* verſe 3. *That by his ſtrength he had power with God.* 2. He telleth us *v* 5. that this Angell was *The Lord of Hoſts.* 3. The change alſo of *Iacobs* name to *Iſ-*

raell,

rael, Gen. 32. 28. and the reason therof showeth this, *For as a Prince thou hast prevailed with God* (sayth he who wrestled with him.) And 4. the name of the place proveth this, being called *Peniell*, for I haue seen God face to face, (sayeth *Iacob*)

As for testimonies of fathers, he bringeth onlie *Augustin* on *Iob.* 19. 21. where he sayth *That Iob speaking thus. haue pitie on me my friends, he addrest himself to the Angels.* To which I answer 1. That he wrongs *Augustins* words, which are these only, *That Iob seemeth to desire the Angels or else the saints to pray for him*, which exposition *Pineda* a Iesuite condemneth, and expounds it of *Iobs* owne friends. 2. The scripture it self in the verie next verse maketh against any such exposition, which sayeth, *why persecute ye me?* (to wit, by reproaches.)

which

which the good Angels abhorre to do to the godlie. 3. Pope *Gregory* alſo in his Moralls on that place, expounderh it thus, ſaying. *Behold he calleth thē friends, who by reproachs hitherto had afflicted him.* Thus alſo doth *Lyra* expound this place, *Ferus* likewiſe, and *Mercerus* profeſſour in the Univerſitie of *Paris*.

29. THat *the Angels cannot help us.*

FOr anſwere, This calumnie is moſt impudentlie and maliciouſlie imputed to us, for on the contrarie, we grant that both they can and do help the godlie, ſeing (as is ſaid *Heb.* 1. 14.) *They are Miniſtring ſpirits ſent forth for the good of the Elect* as many examples in ſcripture doeth prove.

30 THat *no ſaint deceaſſed hath afterwards appeared on the earth.*

For

FOr answere, This likewise wee nowise affirme nor are we contrarie to *Math.* 27. 52. *That after Christs death, the graves were opened, and many bodies of saints that sleeped arose, & came out of their graves after his resurrection, and went into the holie citie and appeared to many*, nor to *Math.* 17. 3. *That Moses and Elias appeared at Christs transfiguration to to the three disciples.* But this Pamphleter heerin showeth his ignorance, saying, *That they talked with them*, whereas *They talked onlie with Christ.* And as for *Samuels* apparition to *Saull.* 1. *Sam.* 28. *Tertullian* lib. de anima prope finem. *Iustinus Martyr* q. 52. *Augustin* quæstionũ vet. Test. q. 27. *Procopius and Eucherius* in 1. *Sam* 28. *Aquinas*, sum. p. 1. q. 89. art. 8. and *the Popes owne Decretall*, causa 29. cap. 14. All these declare that it was

not

not *Samuell*, but the devill that appeared like him to *Saull*. But the intention of this Pamphleter in all the places adduced, is for establishing that lucrative errour of *Purgatorie*, and of the apparition of soules being there, and desiring by soule-masses to be freed therfrom. To which I will answere onlie in *Chrisostoms* words. *Hom.* 29. on Math. *These voyces that say I am the soul of such a one, proceedeth* (saith he) *fro the deceat of the Devill, for it is not the soul that departed that sayth that, but Satan who that he may deceive the the hearers, faineth himself to be that soule* (sayeth he) As likewise thus speaketh their owne *Lyra* on *Dan.* 11. *People being thus deceived by miracles found by Priests and their adherents for their game* (sayeth hee) *as the people of old were deceived by the Priests that worshipped the dragon and*

God permitting this (sayth their *Gabriel Biel* in canone Missæ lect. 49.) *and mens infidelitie so deserving the same.* Against which sort of jugling tricks and apparitions their owne famous *Valla* mightily exclaimeth, in his book of *Constantins* donation about the end thereof.

31 *THat the Saints deceassed know not what passeth heer on earth.*

WHich is contrarie (sayth he) to *Luke* 16. 29. wher *Abraham knew that they had Moses books on earth. when he sayd to Dives concerning his brethren, they haue Moses & the Prophets. which himself had never seen while he was alive.* To which I answere, 1. That this is a parable as *Theophylact* sayeth expresse on *Luke* 16. and *Iustin Martyr*, q. 60. As also *Chrisostome* Hom. 1. de Lazaro, and their owne *Arboreus* showeth

ſhoweth that others affirme the ſame, as *Eraſmus* doth (and parabolicall ſpeeches are not argumentative by conſent of all.)

The ſecond place is, *John* 5. 45. where our Saviour ſayeth *There is one that accuſeth you, even Moſes in whom yee truſt* To which I anſwere, That by *Moſes* is underſtood not his perſon, who ſhould be their accuſer, and therefore knew their faults, but as this Pamphleters own words are, *Moſes* books. And ſo this place proveth not his point.

The third place is, *Revel.* 12. 10. taken from *Satans accuſing the brethren before God. ergo* (ſayeth he) *hee muſt know wherof, and who without ſhame can deny that to ſaints, which muſt needeth be granted to devils?* To which I anſwere, That this is an abſurd inferēce, for glorified ſaints remaine onlie in heaven. And ther-

fore (as is said *Iob* 14. 21. and *Isai.* 36. 16.) *know not mens effaires on earth*, whereas the Devill *compasseth the earth to and fro walking in it* (*Iob.* 1. 7.) being the Tempter, and therefore may know mens effaires and actions.

The fourth place is, 2. *King.* 6. 12. where *Elisha told the King of Israel the words that the King of Syria spake in his bed-chimber.* To which I answere, That from one extraordinarie act of Gods revelation to his Prophet, and of one thing onlie on earth, to argue to an ordinarie revelation to his glorified saints of all things in heaven, is as absurd a consequence as was the former.

As for Fathers, he citeth onelie three, *Eusebius*, *Maximus* and *Ierome*, but none of their words, and so lo flie also, as 14. chapters being in that book of *Ieromes* he telleth

leth not in which of them.

32. *That the Saints pray not for us.*

TO which point I anſwere firſt in generall, That the controverſie is not (as I ſpoke of Angels) what the ſaints in heaven out of their charitie do for the Church & their fellow brethrē in general, but what our duty is, & if it be lawfull for us to pray to thē in particular. Next I anſwere to the wreſted places of ſcripture which he bringeth to prove that they pray for particular men ordinarlie and in particular caſes, knowne unto them (as hee ſaid before) The firſt whereof is *Revel.* 5. 8. where, *The twentie four Elders in heaven are ſaid to fall downe before the Lamb, having everie one harps and golden vials full of odours, which are the prayers of the ſaints.* to which I anſwere, That *Haymo, Beda,*

da, *Aquinas*, and *Richard de S. victore*, all expound these Twentie four elders to represent the church militant, said to bee in heaven (as that woman *Revel.* 12. is said to be) because of their heavenlie disposition and affections, & because that this was represented in a heavenlie vision to *Iohn*, and are said to have Harps and golden vials, the speech being borrowed frō the Leviticall Ministrie, as the Iesuit *Ribera* showeth, to expresse the spirituall worship of Christians praises & prayer under the gospell, as wee see foreprophecied, *Mal.* 1. 11.

The second place of Canonicall Scripture which he bringeth, is *Ier.* 15. 1. *Tho Moses and Samuel stood before mee, yet my mind could not bee towards this people.* To which I answere 1. That the speech is hypotheticall or by supposition, & therfore

fore nowiſe concluding, as our Saviours like ſpeech ſhoweth *Iohn* 21. 23. 2. This cannot prove that *Moſes* and *Samuell* did pray for the people Being then till Chriſts Reſurrection in *Limbus Patrum*, as *Bellarmin* ſayeth, (lib. 1. de ſanctis, cap. 20) and ſo not injoying Gods ſight or preſence, and therefore they neither praied *for men*, nor wer prayed unto *by men*. And 3. This their praier is meant for the people of God onlie in generall, and not for any one in particular.

The third place is, *Revel.* 2. 26. *Hee that overcometh and keepeth my words to the end, to him I will giue power over the nations, and hee ſhall rule them with a rod of iron. Therfore* (ſayth he) *ſeing Chriſt imparteth his power to them upon the nations, they may pray for them over whom they are ſet.* To which their owne Ieſuite

Ribera

Ribera answereth thus, *Our Saviour altogether speaketh here of power* (sayeth he) *that the saints shall exercise in the day of judgement, upon all nations that haue not obeyed Christ, judging them with Christ, and giving them ouer to the punishment of eternall death, signified by ruling them with an iron rod, as wee see cap.* 19. 15. Thus we see that they are so farre frō praying for them being alive, that they are to adjudge them to eternall punishment after death.

His last place is from the parable of the rich-glutton *Luke* 16. *Praying to Abraham for his brethren, and it were absurd* (sayeth he) *that the damned in hel should haue greater charitie than the saints in heaven.* To which I answere 1. That this is a parable (as hath been proven) and therefore not argumentative. 2. The damned in hell haue no charitie

ritie or Chriſtian vertue at all, and therefore this Rich-glutton did it not out of charitie to his brethrē, but to eſchewe the augmenting of his owne torment, by their continuance in theſe ſinnes, wherein he had given them ill example or inducement, when he was alive with them. 3. To argue from the practiſe of a damned Wretch in hell, which had ſo bad a ſucceſſe, as not to be heard, to alike practiſe which Chriſtians ſhould uſe on earth, is a bad inference, and a worſe directorie.

As for fathers, hee citeth onelie *Auguſtin*, *Hilarie* and *Damaſcen*, but not their words, of whom *Auguſtin* maketh nothing for him in that place, neither *Hilarie*, for what he ſpeaketh is onelie of Angels, grounded alſo upō an Apocryphall book onlie, *Tobit*. And as for *Da-*

masceen (as I shew before) as hee is not of so great antiquitie, so also he is noted by *Sixtus Senensis* in his Bibliotheck (lib. 6. Annot. 187.) to bee hereticall speciallie concerning the procession of the Holie ghost.

33 *THat wee should not beseech God to grant our prayers for the saints merits, nor do we receiue any benefit thereby.*

WHich he sayeth is contratie to *Exod.* 32. 13. where it is said. *Remember Abraham, Isaac* and *Israell thy servants.* To which I answere, That this was to remember his owne free promise which hee made to them, that he should bee their God, & the God of their seed after them, as the very following words showeth, saying, *To whom thou sweareſt by thy self, and said, I will multiplie your seed, as the starrs*

of

of heaven, as their owne *Lyra* upon that place ſhoweth, and the ſubſequent place which he citeth proveth, 2. *Chron.* 6. 16. ſo that this was not to remember their merits, (which *Jacob* wee ſee utterlie diſclaimeth *Gen.* 32. 10.) but his owne free promiſe and mercies.

The ſecond place is 2. *Chron.* 6. 16. *Now therefore O Lord God of Iſraell, keepe with thy ſervant that which thou haſt promiſed him.* Where we ſee againe clearly, no mention of merite on *Davids* part (which hee everie where alſo diſclaimeth) but only of the free promiſes of mercie made to *David* on Gods part, as we ſaid before.

The third place is, *Exod.* 20. 5. *I will ſhowe mercie to thouſands of them that loue me and keepe my Cōmandements*, which place maketh clearlie againſt merit, wher the Lord ſpeaketh

keth onlie of mercie, which he will showe on the godlie and their offspring, as the Apostle speaketh, 2. *Tim.* 1. 16. *The Lord give mercie to the house of Onesiphorus* for he oft refreshed me. And wher mercie is onlie, it excludeth merite.

34 THat wee *ought not expresly pray to them, to pray or interceed to God for us.*

WHich he sayeth is contrarie to *Luke* 16. 24. *Where the Rich glutton in hell prayeth to Abraham to haue mercie on him.* To which I haue alreadie answered, That it is parabolicall and therefore proveth not.

The second place is, *Iob* 5. 1. *Call now, if there be any that will answere thee, and to which of the saints will thou turne?* To which I answete, That Cardinall *Cajetan* setteth this down as the meaning of the words.

That

That heerby Eliphaz would ſhowe Iob that his innocencie which he ſo much maintained, wold get none of the ſaints that would maintaine ſo bad a cauſe, & to pleade ſuch innocencie as he did, or who would approue his ſpeeches. The intention of *Eliphaz* being onlie to convince *Iob* that none wer ever ſo ſharplie puniſhed as he was, except he had ben wicked or an hypocrit, (which was *Eliphaz* errour) & therfore he biddeth him ſhowe any of the ſaints or godly before him that ever were ſo puniſhed. 2. Their owne *Lyra* alſo expoundeth this place thus, That *Eliphaz* telles *Iob*, *That ſeing God anſwereth him not in his ſad affliction, to whom other can he haue his recourſe? For thou ſhalt not haue the ſaints* (ſayeth he) *to be thy helpers*, ſo that this place rather maketh againſt prayer to ſaints, nor for it.

As for the Fathers whom he citeth onlie (as his use is) but setteth not down their words, they make nothing for him and hee citeth the works of some, as that of *Athanasius*, which is nowise extant.

And because this man would bear his reader and proselits in hand (as most of them do deceatfullie) *That they pray onlie to saints to pray to God, or interceed for them, but that they seek not pardon or grace & such like frō the saints themselves*, as *Bellar.* also professeth, lib. 1. de Sanct. cap. 17. I will showe how deceatfullie they deale with simple soules, and that their practise is quyte contrarie, & that they seeke these thinges from them whereof God onlie is the giver, as Mercie, pardon of sinnes, grace, and other good gifts. And shal instance this onlie in these places of their own old printed bookes,

against

againſt which they cannot except, & which I haue beſide me to ſhow to any who deſireth. The firſt is that idolatrous invocation of the virgin *Marie* in the Romã Miſſall, the words wherof are theſe, *O felix puerpera, noſtra pians ſcelera, jure matris impera redemptori. tua ſæper ubera noſtra ſanent vulnera.* That is, *O bleſſed Mother who expiateth our ſinnes, by the authoritie of a mother, command our Redeemer. and let thy pape milk heale our wounds.* Which is ſo groſſe, that *Bellarmin* is aſhamed therof and moſt ſhamleſſie denyeth it, ſaying, (lib. 1. de ſanct. beat. cap. 16.) *Who ever of us ſpake ſo? why do they not proue it by ſome inſtance?* To the ſame purpoſe it is ſaid and worſe, in their pſalter of the virgine *Marie* printed at *Rome* 1588. pſal. 35. *Coge illum peccatoribus nobis miſereri*, that is, compell him

him to have mercie upon us sinners. In which booke also, which is a rapsodie of horrid blasphemies, all the psalmes of *David* are turned from the Lord to our Ladie, and psal. 50. it is said. *Haue mercie on me our Ladie, who is the Mother of mercies, and according to the bowels of thy mercies clange me from my sinnes.* And againe psal. 71. it is said, *O God giue justice to the King, and giue mercie to the queene his mother,* whēce it is that their *Gabriel Biel* on the Canon of the Masse, lect. 80. sayes thus, *As Ahasuerus promised to Esther euen to the half of his kingdom, euen so, seing our heauenly Father hath justice and mercie, as the best things of his kingdome, reserving justice to himself, he hath giuen mercie to his mother the virgin Marie* (sayth he) *whence* (sayeth their *Bernardin* de busto in Mariali part. 3, ser. 3.) *It is lawfull*

to

to appeale from the Sons juſtice to the mothers mercie. Hence it is alſo, as Sir Edvin Sandys obſerved in his European travails, and *Speculum Europæ*, p. 4. That the honour which they do to her is double for the moſt part (ſayeth he) to that which they do to our Saviour: and where one profeſſeth himſelf a devoto or peculiar ſervant of our Lord, whole towns, as Siena by name, are the devoti of our Ladie, & where one voweth to Chriſt, ten vowe to her, and not ſo much to her ſelf, as to ſome peculiar image of hers, which for ſome ſelect vertue or grace, together with greater power of working Miracles they chiefly worſhip, as the glorious Ladie of Loreto, the devote Ladie of Rome, the miraculous Ladie of Provenzano, and the annunciata of Florence. And as their vows are, ſuch are their pilgramages and rich offerings. Yea their devils in exorciſme are

alſo

also taught to endure the conjuring of thē by the name of God or the Trinitie without trouble or motion (sayeth he) *but at the naming of our Ladie to tosse & torment, as feeling then a new force of a more unresistable power.* I could instance the prayer to many other saints in their Roman Missall for grace, pardon and glorie, whereof God is the only giver, as to S. *Maurus* fol. 51. S. *Martha* fol. 56. & S. *Francis &c.* And yet (sayth *Bellarmin* lib. 1. de sanctis cap. 20. §. alii) *to the knowing of prayers, that at one time are made in diverse places, is required ubiquitie, which we believe doth neither agree to the spirits of men nor Angels.*

35 *THat the bones and Reliques of saints are not to be keeped, no vertue proceeding from them after they be once dead.*

WHich he sayeth is contrarie to

to 2. *King.* 13. 21. wher it is written, *That the bones of Elizeus being touched by one that was dead, they did revive him.* To which I anſwere 1. That it is not ſaid there, that the bones of *Eliſha* did revive that dead man, but that *when he was let down into Eliſha's ſepulcher, & touched the bones of Eliſha he revived,* this vertue proceeding not from the bones of the Prophet, but frō God, who for confirming theſe that wer then preſent, that hee was a true Prophet, wrought this miracle, but wee reade not that thereupon they raiſed his bones, & inſhryned them as Reliques, to bee carried about in proceſſion or adored, as the Popiſh practiſe is.

The ſecond place is, *Act.* 5. 14. 15. where it is ſaid, *That the ſicke were brogh̄t forth to the ſtreets in their beds, that at leaſt the ſhaddow of Peter paſſing*

passing by might ouer-shaddow them. To which I answere, as to the former, but in their owne *Gabriel Biels* words on the canō of the masse, lect. 47. saying, *S. peter by his shaddow healed the sick, as we reade in the acts, but* (sayeth he) *who will say that the vertue of that healing was in his shaddow? which is no existent thing, but a priuation of light, whereunto no actiuitie can be competent, wherfore it was God himself* (sayeth he) *to manifest the trueth of that faith which Peter preached.* And so let any judge, if this proveth that the bones or Reliques of saints are therfore to bee keeped above the earth, and that vertue proceedeth from them after they be dead, and if argueing heere for this from a shaddow, bee not meer shaddowish it self, having no soliditie.

The third place is *Act.* 19. 11. *That*

God

God wrought ſundrie miracles by the hands of Paull. To which I anſwer, Who denyeth this? or who can ſay that this proveth that the bones of his hands, as holy reliques ſhould therefore beene keeped aboue the earth, ſet on altars, and adored, or that they wrought miracles after he was dead? But ſeing in all this he dryveth at the adoration of Reliques, we would gladlie know, amongſt ſuch a multitude & variety of forged Reliques, how to diſcern the true from the falſe. Seing as their own *Caſſander* ſpeaketh (conſult art. 21. printed at *Paris*, 1616.) *That thorow the avarice of Prieſts to deceive ſimple people falſe Reliques ar obtruded for true, and fained miracles are taught unto them, by which their ſuperſtition is foſtred, and ſomtimes by the deceat and deluſion of the Devill, abuſing mens ſuperſtitious credulitie*

by

by dreams and visions new Reliques (sayeth he) *haue beene reuealed, and by the same working of Satan, miracles seemed to bee wrought.* Examples of which sort their owne *Erasmus* on *Math.* 23. 5. mentioneth, saying, *You may now everie where see held out for gaine, Maries milk, which they honour as much almost as Christs owne bodie* (sayth he) *also so many pieces of the Crosse, that if they were all gathered together a great ship would scarce carrie them. Heere also S. Francis hood is set forth to beholde, there the Waistcoat of the virgin Marie in one place, Anna's comb in another, Iosephs stocking in a third place & Thoas of Canterberries shoe in another place Christs foreskin, which they worship more religiouslie than Christs owne person. Neither do they showe these things* (sayth he) *as things that may be borne with, and to please the*

the common people, but they place all religion in them. And of which foreskin of Chriſts, one is ſhowne at *Rome*, with his ſandals and this inſcription, *Circumciſa caro Chriſti, ſandalia clara, ac umbelici viget hic præciſio chara.* Another is to be ſeen at *Antuerp*, a third in *Bezanſon* in Burgundie, a fourth in the town of *Aken*, & a fifth in the *abbay* of *Poytiers* in France.

The like alſo may be ſaid of the nailes which nailed Chriſt to the Croſs, which from three ar multiplied to near threeſcore. As alſo the ſpeare that pierced Chriſts ſide, to the image wherof they aſcrive the opening of heavens gate, praying thus to it as if it heard them. *Ave ferrum triumphale, intrans pectus tu vitale, Cœli pande oſtia.* Than which what can be greater blaſphemie & idolatrie?

As

As for Fathers whom he onlie citeth but sets not down their words, never one of thē proveth any adoratiō of Reliques, yea *Ierome* epist. 53. ad *Ripariū*, sayeth. *Wee are so far from worshiping the Reliques of Martyrs, that we will not worship the Sunn or moone, Angels nor archangels.* And as for *Ambrose* his alleaged words, which he telleth not wher they are to be found, yet I answer to them, that they prove nothing, for hee sayeth onlie, that *Hee honours the wounds and ashes of the Martyrs*, which is only the memorie of their constant sufferings.

36 *That the Creatures cannot be sanctified, or made more holy than they are alreadie of their own nature*

WHich he sayeth is contrarie to 1. *Tim.* 4. 4. where it is said, *That everie creature of God is good*

good, if it be received with thanksgiving. To which I anſwere 1. That this proveth nothing againſt us, for their owne *Eſtius*, as alſo *Lombard*, on this place ſhoweth, that the Apoſtle ſpeaketh onlie of the ſanctified uſe to believers of meate and drink, being received with praier and thanksgiving. 2. This place maketh rather againſt poperie, to wit, their prohibition of certaine ſorts of meates, at certaine times, for conſcience ſake; which is contrarie altogether unto Chriſtian libertie. As for *Math.* 23. 17. and 19. Himſelf confeſſeth *That the Altar is ſaid to ſanctifie the gift, and the Temple the gold*, as thinges ſeparate from a cōmon, to a holie uſe, ar ſaid to be holy by deſtinatiō but not by inheſion. But the hallowing of the creature of which this man meaneth, is the popiſh hallowing of

their bells, (which they also baptise) as also of their beads, holy water, and agnus Dei &c. by plaine sorcerie conjuring the dead & senslesse creatures, & speaking to thē, as if they both heard and understood, & ascribing to thē divine & miraculous operatiō, one example or two wherof, in stead of many, I shall instance of their conjuring their holie water, as is set down in their owne Missall, saying, *I conjure thee, thou creature of water, in the Name of the Father, Sonne, and Holie Ghost, that thou become a chosen water, to take away all the power of the Devill, & to drive him away, with all his wicked angels.* The like they speake to the salt which they mixe with the water. And which doubtles driveth away the Devill from the priests breast that conjureth the same, as farre as a hungrie dog

dog would flee from a fatt morſell, the ſprinkling alſo of which holie water, might haue beene a good meane to haue driven away the devil from pope *Sylveſter* the ſecond, when he came to him, and rent his bodie *in pieces, as Platina, and all other Roman Hiſtorians record.* And what equal vertue to *Chriſts* blood, and miraculous operation they aſcrive in likemanner to their hallowed *Agnus Dei*, which they carrie about with them, may bee ſeene by theſe verſes which Pope *Urban* ſent with one of them, to the Emperour of *Grecia*, ſaying *Peccatum frangit ut Chriſti ſanguis, & angit, &c.* and thereafter, *Portatus mundæ de fluctibus eripit undæ.* which if the Spanith Armado found true i 88 themſelves beſt could tell.

37 THat *Children may be ſaved by their parents faith, with-*

out the sacrament of baptisme.

WHich he sayeth is contrarie to *Iohn* 3. 9. *Except a man be borne againe of the water and the spirit, he cannot enter into the kingdome of God.* To which I answer 1. As their owne *Ferus* expoundeth, by this water, *Baptisme all water is not to be understood, but metaphorically the purging vertue of the spirit of Regeneration* (sayeth he) Therfore also sayeth *Lombard* (lib. 4. d. 4.) *God hath not tyed his power to sacraments, so that the want doth not damnifie, but the contempt for, that some haue gotten invisible sanctification without the visible sacrament* (saith he) & so also speaketh *Bellar.* (lib. 4 de Christo, cap. 16. §. ad locum) and other Romanists with him. Wherefore their owne *Cassander* concludeth, (consult. art 9.) saying *That it is agreable to the judgement of the primitive*

mitive Church, and to the holy scriptures (as Bonaventure on the 4. of the sentences, & Lõbard dist. 4. c. 2. shows) that Infants dying without baptisme may be saved, for if they cannot get baptisme, being prevented by death, as the faith of the Church and of these who offer them unto baptisme, is reputed as their owne (sayeth he) *so the will and desire of the Church, and specially of the parents to haue them baptised, is accepted for baptisme, by that mercifull Father who accepts the will for the deed, and tyeth none* (sayth he) *to what is impossible, nor his own grace simplie to the externall sacrament.* As *Bellarmin* also affirmeth, (lib. 4. de Christo cap. ult § ad locum) and who also confesseth (lib. 1. de baptis. cap. 4. § 5.) *That sindrie famous divines of the Roman Church*, as *Cajetan*, and *Biel*, & *others thought it disagreable altogether from the mer-*

cie of

cie of God that infants should perish without their own fault.

The second place is *Tit.* 3. 5. wher it is said, *That according to the mercie of God wee ar saved, by the washing of regeneration, and renewing of the holie Ghost.* To which I answere, That this place speaketh onlie of the work of Regeneration or renovation, as absolutlie necessarie to salvation, which somtimes is compared to *washing by water*, as *Ezek.* 36. 25. and somtimes, to *purging by fire*, as *Math.* 3. 11. And which without baptismall washing the theefe on the Crosse found available to salvation, (as this text speaketh) *according to the free mercie of God.*

The third place is, *Mark* 16. 16. *He that believeth and is baptised shall be saved, but he that believeth not shall be damned* To which place *Bernard* worthilie

worthilie anſwereth, epiſt. 77. ſaying, *Mark, when Chriſt ſaid, he that believeth and is baptiſed ſhall be ſaved, warilie and well, he ſayeth not, but hee that is not baptiſed ſhall be damned, but only he that believeth not ſhall be damned.* Therefore ſayeth their *Carthuſian* on *Iohn* 3. 5. *It is to bee underſtood, that Baptiſme is neceſſarie if occaſion ſerue to receive the ſacrament of Baptiſme, otherwiſe the baptiſme of the ſpirit ſufficeth, elſe the believing Theefe on the Croſſe had beene excluded out of Paradiſe.*

The fourth place is, *Gen.* 17. 4. *The uncircumciſed child ſhal be cut off from his people, but Circumſion was no more neceſſarie to the Iſralits* (ſayeth he) *than baptiſme is to Chriſtians.* To whom I anſwer, That it is the contempt of that Sacrament that is meant, and not the want therof, if occaſion ſerved not to receive the ſame

same, as *Lombard* and *Carthusian* forecited showeth, for many children amongst the *Israelits* dyed in the womb, some in the birth, and others after, before the eight day, aswell as the children of Christians do, and it were a cruell doctrine to say that all such were damned, as also during fourty years in the wildernes there was no circumcision used, and yet wee must not yeeld, that therefore all infants who died then without it, were damned and cut off from their people.

As for Fathers he citeth only *Augustin*, Pope *Leo*, *Irenæus*, & *Cypriã*, but setteth not down their words. But he may remember (as *Maldonat* witnesseth on *John* 6. 53.) that *Augustin* and Pope *Innocent* 1. were as much for the necessity of infants receiving the Eucharist, *which opinion* (sayth he) *generallie continued in the Church* 600. *years*. 38. *That*

38 THat the *ſacrament of confirmation is not neceſſarie, nor to be uſed.*

WHich he ſayeth is contrarie to *Act.* 8. 14. wher it is ſaid, *That Peter & John having laid hands on them that were baptiſed, they received the Holie Ghoſt.* To which I anſwere 1. Wee deny that confirmation is a ſacrament at all, ſeing that the Councell of *Trent* ſeſſ. 7. can. 1. affirmeth *That all the Sacraments of the new Teſtament were inſtituted by Chriſt,* & that the Romaniſts themſelves, as *Alenſis, Bonaventure* and *Marſilius* affirme, that confirmation was not inſtituted by Chriſt, as *Bellarmin* teſtifieth, lib. de ſacramentis in genere, c. 23. 2. *Suarez.* and *Bellar.* likewiſe granteth that the impoſition of hands *Act.* 8. was not ſacramentall. (*Suarez* diſp. 33. ſect. 3. and *Bellarmin* lib. 2. de con-

firm. cap. 9.) 3. Neither will Romanists themselves say that everie one that is confirmed by popish confirmation receiveth the Holie Ghost (especiallie the miraculous gifts thereof, which are here meaned) nor that their confirmation produceth any such effect, as the laying on of the Apostles hands did on them that were baptised. Beside that there is neither the matter (as anointing with Chrisme, nor form as signing with the Crosse, which in popish confirmation is used.

Neither doth that place *Heb.* 6. 1. prove any further than that of *Act.* 8. 14. which speaketh of Baptisme and the laying on of hands. And as for *Cyprians* testimonie it speaks onlie of two sacraments, but mentioneth not that popish confirmation was one of these two, and giving that it were, yet *Bellarmin* lib. 2. de

2. de effectu ſacram. cap. 24. and *Caſſander* conſult. art. 13. confeſſeth that both in ſcripture, & other Authours, the name of ſacrament is given to many things, which by conſent of all are not ſacraments properlie and indeed.

39 *THat the bread in the Lords ſupper is but a figure or remembrance of the bodie of Chriſt received by faith, and not his true bodie.*

WHich he ſayeth is contrarie to *Luke* 22. 15. where hee ſayeth, *with deſire I haue deſired to eat this paſſover with you.* To which I anſwere 1. in generall, that we never did hold that the bread in the ſupper of the Lord is but a bare figure or remembrance of Chriſts bodie, and therfore ſayeth the confeſſion of our faith anno 1581. art. 21. *Wee vtterlie damne the vanitie of theſe that affirme ſacraments to be nothing*

thing but bare & naked signes, and in our late Confession anno 1647. fitted for the whole three kingdoms, positivelie we say, *Wherin as reallie but spirituallie, the Bodie and blood of Christ are present to the faith of Believers, as the Elements themselves are to the outward senses*, (and so speaketh *Calvin* in 1. *Cor.* 11. 24.) *but that in this sacrament* (*wherein the soule is spirituallie fed*) *the bread is transubstantiated into Christs bodie, and received by the bodilie mouth, this we deny as most erronius and heretical.* 2. As to that place of *Luke* which hee bringeth to prove the same. 1. the mans ignorance and impertinencie is to be admired, wherin Christ only expresseth his great desire to eat the typicall passover with his disciples, wherof himself was the substance, 1 *Cor.* 5. 7. And which lamb being called the passover (it being

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but a ſigne and memoriall of the Lords paſsing over the houſes of the Iſralits, as we ſee, *Exod.* 12. 13. and 13. 9. maketh againſt papiſts, who will not admitt in the Eucharift ſuch a ſacramentall ſpeech.

The ſecond place which he bringeth is, *Luke* 22. 16. wher Chriſt ſayeth, *That he wil not drink any more of the fruit of the vine, till it be fulfilled in the kingdome of God.* Which words (ſayeth he) *cannot be underſtood figurativelie, more nor the former of eating the paſſover.* To whom we anſwere 1. That never any of us ſaid any ſuch thing, that the words of *eating* the *Paſſover* were to bee underſtood figurativelie, nor yet that theſe words are to be underſtood figurativelie but properlie, which Chriſt ſpeakes heer of drinking the fruit of the vine, which pope *Innocent* the 3. declareth to be

ſpoken

spokē of the sacramentall cup, (de mysteriis Missæ lib. 4. cap. 27.) As also their own *Iansenius* cap. 131. p. 162. and *Alfonsus a Castro*, lib 6. Tit. de Euchar. §. sexta hæresis, beside fathers (as *Origen* tract. 30. in *Math. Chrisost.* Hom. 82. in *Math. Cyprian* epist. 68. ad *Cecil.* and *Beda* in *Luc.* 22.) Next, these words are so farre from proving Transsubstantiation, as that they quyte overthrow the same, seing that which our Saviour drank at his last supper, he calles it the fruit of the vine, that is, Wine in substance, and not blood, as what is eaten after consecration is likewise called by the Apostle bread & not flesh 1. *Cor.* 11. 26. Therefore sayeth *Chrisostome* (hom. 83. in *Math.*) speaking against some who used water in this sacrament in place of wine, *When our Saviour celebrated this*

this myſtery (ſayeth he) *he gaue unto his diſciples wine, calling it the fruit of the vine which produceth not water.* For as *Theodoret* ſayeth (dial. 2.) *The myſticall ſignes departeth not after conſecration frō their owne nature, but remaineth in their former ſubſtance, forme and figure, and may be ſeen and touched as they were before.*

The third place is, *Iohn* 6. 51. wher Chriſt ſayeth, *I am the liuing bread which came down from heaven, & being granted to bee liuing, what elſe is it but his bodie* (ſayth he.) To whom I anſwere 1. as *Bellarmin* witneſſeth (lib. 1. de Euch. cap. 5.) all theſe Romaniſts, to wit, *Gabriel Biel, Cardinall Cuſanus, Thomas Aquinas, Cardinall Cajetan, Ruardus Tapperus, Ioannes Heſſelius, affirmes, and Cornelius Janſenius* eſpeciallie (concord. cap. 59.) unanſwerablie proveth, p. 387. & 389. *That this chapter*

ter medleth nowise with any sacramentall eating of Christs bodie, or drinking his blood. 2. This Text maketh rather against Transubstantion, for tho Christ sayeth I am the living bread, yet it followeth not that therfore his flesh was transsubstantiated into bread, & consequentlie no more doth it follow, that when Christ said of the bread, This is my bodie, that therefore bread was transsubstantiated into His bodie.

The fourth and maine place is, *Math.* 26. 26. Take, eate, *This is my bodie.* To which I answere 1. with the forenamed *Theodoret* dial. 1. *That our Saviour heerby honoured the visible signes with the name of his bodie and blood, not changing their nature* (sayeth he) *but adding grace to nature.* And so likewise speaketh Pope *Gelasius* against *Eutyches.* (de duabus

duabus Chriſti naturis) 2. *Auguſtin* cont. *Adimant.* cap. 12. *Tertullian* cont. *Marcion.* lib. 4. c. 40 and *Euſebius* de demonſtratione evangelii. lib. 8. in fine, and many more fathers expoundeth theſe words, *This is my bodie*, that is, *a ſigne and ſymbole therof.* 3. The Popes own canon law, & *Gratians* gloſſe theron (diſt. 2. de conſecra. c. hoc eſt) expoundeth theſe words thus. *The heavenly ſacrament which truly repreſenteth Chriſts fleſh is called the bodie of Chriſt*, but improperlie, *wherfore it is called ſo after the owne manner*, not that it is ſo trulie, *but in a* ſignifying Myſterie, *ſo that the meaning is* (ſayeth the gloſſe on the former words) *it is called the body of Chriſt, that is a ſigne of Chriſts bodie.*

As for the teſtimonies of Fathers, he citeth *Ambroſe*, wher he ſayth, *It is bread before the words of conſecra-*

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tion but after, of bread it is made the flesh of Christ. To which I answere 1. That hee perverteth *Ambrose* words, which are these. *It was not Christs bodie before consecration, but I say to thee, that after consecration it is Christs bodie.* 2. In the same place he explaines himself, showing that the substance of bread remaineth notwithstanding, & the change is only sacramẽtal, so that *it is the flesh of Christ* only in a sacramental way, Therfore (sayeth hee) *Christs blessing is of that force, ut sint quæ erant, & in aliud commutentur*, that is, that the Elements they remaine in substance what they were before, and yet they are changed into another thing. And illustrateth this change by this simile. *Thou thy selfwas* (saith he) *but thou was an old creature, but after that thou art consecrat, thou began to be a new creature.* Now I hope,

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no man will ſay that by regeneration, or our conſecrating to Gods ſervice, we are changed in ſubſtãce, but in quality, from a ſinfull diſpoſition to a more holie. And in his fourth book of the ſacramẽts. cap. 5. he therfore calleth the conſecrated bread *The figure of Chriſts bodie, wherby the ſame is repreſented to us.* So that this converſion aboliſheth not the things that were, as we ſee in *Theodoret*, but maketh them to be in a ſacred uſe what before they were not.

His ſecond teſtimonie is out of an obſcure and late Monck, whom he calleth *S. Remigius*, ſaying, *That Chriſts fleſh & the conſecrated bread are one bodie*, but telleth not where he ſpeaketh ſo, neither doeth it prove any converſion of the ſubſtance of the bread into Chriſts fleſh, but that theſe two are one by

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a sacramentall union. As for other fathers whom he onlie citeth, but setteth not down their words, none of them proveth any popish transsubstantiation, yea, *Justin Martyr* whom he citeth, apol. 2. his words overthrowes the same, saying only, *That the sacramentall bread is not cõmon bread, wherby our flesh and blood is nouriſhed*, which is not done by Christs bodie, it being onelie the food of the soule.

40 THat *we ought to receive under both kinds, and that one alone is not sufficient.*

WHich he sayeth is contrarie to *Iohn* 6. 51. where Christ sayeth, *If any man shall eat of this bread, he shall live for ever*, heer (sayeth he) *life everlasting is promised to him that eateth of the bread onlie.* To whom I answere 1. as I shew before in my answere to the same

place,

place, a number of famo⁹ Romāiſts declareth, that ther is no ſpeech of ſacramentall eating in that chapter, and in particular Cardinall *Cuſanus* (epiſt. ad Bohemos p. 858.) when he hath affirmed the ſame, and that the ſpirituall feeding only on Chriſt by faith is ther ſet down, he concludeth thus, *Et hæc eſt neceſſaria omnium Doctorum ſententia* (ſayeth he) 2. If this were ſpoken of ſacramentall eating, then al who receive not the ſacrament, as childrē before ripe age who die, ſhould be damned, becauſe our Saviour ſayeth *verſe* 53. *Except yee eat the fleſh of the ſonne of man and drink his blood yee haue no life in you.* 3. We ſee heere drinking of his blood as neceſſarie required as the eating of his fleſh, which is againſt their depriving of people of the ſacramentall cup.

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The second place is, *Luke* 24. 30. Christ *at Emaus* (sayeth he) *communicated his disciples under one kind.* To which I answere, That the Evangelist speaketh there onlie of ordinarie refection, as he did *Mat.* 14. 19. which is heere called *The breaking of bread*, Therefore sayeth their own *Carthusian*, *He took bread and blessed it but did not convert it into his bodie* (sayeth he) *but onlie as his custome was to blesse meat.* whence also sayeth their owne *Iansenius* (cōcord. c. 146. p. 249) *There are some who from this place would take an argument* (sayeth he) *to prove that it is lawfull under one kind to give or receive the sacrament of the Eucharist, which opinion is neither certaine nor hath it likelihood of truth* (sayeth he) And as for the novelrie of this half communion, which Pope *Gelasius* calleth sacrilidge (part. 3. de-

cret.

cret de consecra. d. 2.) there *Alfonsus a Castro* showeth the same, Tit. Euch. § ultima hæres. p. 120. *Cassander* also telleth us, Consult. art. 22. *That it was not in the Roman Church till Aquinas time* (anno 1265.) *and is not in the greek church* (sayeth he) *untill this day*. Wherefore wee conclude in *Bellarmin's* words (lib. 4. de Euch. cap. 7. §. quia vero) *That it cannot be doubted, but that it is best to bee done which Christ did*, and we know that Christ said to his disciples, *representing* (sayeth *Cassander*) *the persons of all faithfull Communicants* (drink yee all of this) as the Apostle also speaketh accordinglie 1. *Cor.* 11. 28. And therfore as for their fiction of *concomitance*, whereby they would elude these words: I will overthrow the same onlie by their bishop *Iansenius* words (concord. cap. 59 p. 389.) saying,

saying, *It doth not easilie appeare how the outward taking of the bread alone can be called drinking, for it is rightlie called eating, because ther is somthing taken there by way of meate, but how can that be called drinking* (sayth he) *where there is nothing taken by way of drink?*

41 *That ther is not in the church a true and propitiatorie Sacrifice of the Masse.*

WHich he sayeth is contrarie to *Malach.* 1. 11. where the Lord sayeth, *That in every place incense shall be offered to his Name & a pure offering.* To which I answer, 1. That *Irenæus* lib. 4. cap. 20. and *Tertullian* lib. 4. adv. *Marcion.* As also *Theodoret* on this place expones this pure offering to be the spirituall sacrifices of prayer & thanksgiving. 2. *Hugo Cardinalis*, as also their own *Lyra*, shewes that the Lord would

would heerby give the jewish priests to know that spirituall sacrifices were to succeed thereto which were carnall and in particular devote prayer is this pure offering (sayeth *Lyra.)*

The second place is, *Psal.* 110. 4. wher Christ is called *A Priest after the order of Melchisedek, whose sacrifice was made in bread and wine (*saith he*) as the Masse is now.* To whom I answer, 1. That *Melchisedecks* sacrifice was not in bread and wine, for that was the refreshment onlie which he brought furth to *Abraham* and his followers, as *Clemens Alexandrinus* witnesseth, & therefore their owne vulgar hath the word *protulit. he brought furth.* and not the word, *obtulit* he offered up. 2. Cardinall *Cajetan (*and with him *Andradius)* sayeth, *there is nothing in that storie (Gen.* 14. 18.*) of any sacrifice or oblation that Melchisedek*

offered up to God (sayeth he) *but that he caused bring furth bread and wine* (*as Iosephus reporteth*) *for the refreshment of the victors.* And thereafter, when hee cometh to these words (*And he blessed him*) *behold heer* (sayth he) *is his Priestlie action*, according to *Numb.* 6. 23. which therefore the Apostle mentioneth *Heb.* 7. 1. and proveth him therby to bee greater nor Abraham, and consequentlie his Priesthood to be greater nor Levi's who was then in Abarhams loines, because at that time Levi was both tythed and blessed by him.

The third place is, *Luke* 22. 19. *This is my bodie which was given for you.* To which I answere, That of these words I haue already spoken, by which heere they would make Christ to haue bene a Masse-priest, and to haue sacrificed himself the

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night before he was ſacrificed on the Croſſe. And ſo, (contrarie to *Heb.* 10. 14. *That by one onlie offering hee hath not perfected for ever them who are ſanctified,*) but contrar to *Heb.* 7. 27.) That Hee offered himſelf up twiſe, whereas *it was neceſſarie* (ſayth *Paull Heb.* 9. 25.) *That he ſhould not offer himſelf up ofter than once, for then* (as he ſayth) *hee muſt haue ſuffered ofter than once.* which the Apoſtle counteth a moſt groſſe abſurditie.

As for the teſtimonies of Fathers which hee bringeth, who calleth that which Chriſt inſtituted at his laſt ſupper, *An unbloodie & myſticall venerable ſacrifice.* I anſwere in the words of *Lombard* their Maſter of ſentences, (lib. 4. diſt. 12. q. ſi ſit) who ſhoweth in what ſenſe the fathers ſo calleth it, ſaying, *That which is offered and conſecrated, is cal-*

le a sacrifice and oblation because it is the remembrance and representation of that true sacrifice and holy reall oblation which was made on the Altar of the Croß, which only was bloodie. In likmanner sayeth *Aquinas* (part. 3. q. 83. art. 1.) *It is called a sacrifice, both because the celebration of this sacrament is an image and representatiõ of the sacrifice of Christ, as also because by this sacrament we are made partakers of the fruit of the Lords passion & sacrifice on the Croß.* So also speakes *Gabriel Biel* on the canon of the Masse, lect. 85. calling the Eucharist a sacrifice *because it is a representation and memoriall* (sayeth he) *of that true and holy sacrifice offered on the Croß.* And subjoyneth this reason, for as *Augustin* (sayeth hee) *writteth to Simplician. the Images of things useth to be called by their names whereof they are images, as we say this*

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is Cicero when it is but Cicero's picture (sayeth he) so in likmanner speaketh *Lyra* on *Heb.* 10. and many more Romanists. So that it is false that *Bellarmin* sayth lib. 1. de Missa cap. 2. That neither the scripture nor the fathers calleth that a sacrifice, which is only a representation & remembrance of a sacrifice. And because this is their Idoll of the Masse, which they adore, therfore I will labour to overthrow this *Dagon* by some few arguments furnished by themselves, as 1. *A sacrifice and Priesthood are relatives* (sayeth *Bellarmin*, lib. 1. de Missa. cap. 2.) *so that to a sacrifice properly so called, a Priesthood also properlie called must be correspondent* (sayeth he) whence it will follow, that if the Masse be a sacrifice properly so called, the Priest must be a Priest also properlie so called, and if this bee, he

he must be either after the order of *Aaron*, which hath ceased, or after the order of *Melchisedeck*, & this he cannot be, because Christ living, and being a Priest for ever after that order, he hath no successour therein, as we are taught, *Heb.* 7. 23. 24. Next (sayeth *Bellar.* in the same chapter §. neque) *Melchisedecks sacrifice was bread and wine*, & so sayth this Pamphleter, whēce it will follow that in the Masse in likmanner that which is offered up by the Priest (giving that he were after the order of *Melchisedeck*) must be bread and wine only, and consequently not the flesh & blood of Christ by transsubstantiation 3. If they will say that it is notwithstanding Christs owne bodie and blood that is offered up. then out of *Bellar.* in the same place §. 6. I reason thus, in *a sacrifice proper-*

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lie ſo called there muſt be ſome ſenſible thing that is offered (ſayeth he) but this cannot bee Chriſts bodie, becauſe by none of the ſenſes, as ſight, taſt, or touch, can it be diſcerned to be there, and as for the accidents of the bread, as ſhape, colour and taſte. I hope they will not ſay that this is the ſenſible thing which they offer up as a ſacrifice. 4. (Saieth *Bellar.* in the ſame place §. 8.) *To a true ſacrifice is required, that the thing which is offered be in the ſubſtance thereof deſtroyed, that is, that it be ſo changed* (ſayth he) *that it ceaſe to be what it was before.* Which to affirme of Chriſts bodie offered up in the Maſſe, wer moſt horrid blaſphemie.

42 THat *ſacramentall unction is not to be uſed to the ſick.*

WHich he ſayeth is contrarie to *Iam.* 5. 14. where *the anointing*

nointing of the sick with oyle is cõmanded. To which I answere in Cardinall *Cajetans* words on this place, saying, *Neither by those words themselves, nor by the effects, doth those words speake of sacramentall extreame unction, but rather of that unction* (saieth he) *which the Lord Iesus did institute in the gospell to be exercised on the sick, for the Text sayeth not, if any be sick unto death, but absolutlie, if any bee sick* (sayeth he) *and further the effect is the raising up of the sick, whereas extreame unction is not given but at the point of death* (sayeth hee) *besids this Iames biddeth call many elders, and many anointers to one sick person, which is altogether disagreable to the manner of extreame unction!* sayeth hee).

The second place is *Mark 6.13. And they anointed many with oyle who were sick, and healed them.* Wherun-

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to the ſame Cardinall anſwereth thus, *This unction* (ſayeth he) *was not ſacramentall, for it is evident that they uſed oyle heer, for healing, not for miniſtring any ſacrament* (ſayeth he) *as alſo it is cleare that thereupon followed health, otherwiſe the vertue of healing oyle* (*which was miraculous*) *had not beenknown, & this effect is not found by extreame unction* (ſayth he) And of this ſame judgement with *Cajetan* were *Ruardus, Janſenius*, & *Dominicus a Soto* with others, as witneſſeth *Bellarmin*, de extrema unctione lib. 1. cap. 2. who alſo confirmeth their opinion by diverſe arguments.

The third place is *Mark*, 16. 18. *They ſhall lay hands on the ſick & they ſhall recover.* To which I anſwer, 1. That there is no mention heer of any unction. And 2. The effect of the laying on of the Apoſtles hands

was recoverie, which is not the effect (as *Cajetan* speaketh) of extreame unction.

As for the fathers whom he onlie citeth, but setteth not down their words, none of them maketh for his purpose, and some of them are both loosie cited and judged by *Erasmus* counterfit, as *Augustin* in speculo: for therein are insert some verses of *Boetius*, who was long after *Augustin*.

43 *That no inward grace is given by impositiõ of hands, in holie orders, & that ordinarie vocation & mission of Pastors is not necessarie in the Church.*

FOr answere 1. The last of these Assertions, *That ordinarie vocation and mission of Ministers is not necessarie in the Church*, is so impudent & grosse a calumnie, as I cannot enough wonder how he could vent

or invent ſuch a lie. Seing both in *our Confeſſion of faith* 1581. art. 22. and in our later 1647. the contrary thereof may be ſeene. And as for the firſt which he ſayeth is contrarie to 2. *Tim.* 4. 6. where it is ſaid, *Wherefore I put thee in remembrance, that thou ſtirre up the gift of GOD which is in thee by putting on of my hands.* and 1. *Tim.* 4. 14. wher it is ſaid, *Neglect not the gift that is in thee, which was given thee by prophecie, and laying on of the hands of the preſbytrie.* I anſwere, 1. There is heere a gift ſpoken of (as Cardinal *Cajetan* acknowledgeth) but not an inward grace, or if grace, an edifying grace for others. *Epheſ.* 4. 11. 12. 2. This gift is expounded by *Aquinas* to be *The talent or gift of knowledge wherwith he was endued to gaine ſoules, or the Epiſcopall order or degree wherennto for that end hee was called*

called and advanced, as *Cajetan* and *Lombard* also expoundeth. Their late *Estius* also expoundeth this gift to be *That abilitie that was given him of God to execute his charge of teaching, exhorting & convincing &c. not that hee received the gift of all and sindrie of these upon a sudden, when he was ordained* (sayth he) *for he ought not to haue beene ordained a Bishop, except hee had beene endued with these gifts before* (sayeth he) or *that by this imposition of hands* (sayeth *Aquinas*) *Ministri dant gratiam, The Ministers or presbyters cõferres grace on him that is ordained, but that this signified onlie the grace that was conferred upon him before by Christ.* And wherby (sayeth the ordinar glosse) *was confirmed to him that authoritie which he did receive, to wit, of the publick exercise of the holy Ministrie.*

As for his citation of some Fathers,

thers, the ſame is either ſo leoſlie, as *Auguſtin* l. 4. queſt. ſuper num. but telles not what queſtiõ, wheras ther ar 65. queſtions on that book, orelſe he citeth them who maketh nowiſe for him, as *Cyprian* who ſpeaketh nothing in that Epiſtle of ordination. He citeth alſo *Optatus*, but no book, whereas he write ſeven. alſo *Tertullian* de præſcrip. but no chapter, whereas there are 53. in that book.

44 THat *Prieſts and other religio⁹ perſons who haue vowed chaſtitie to God, may ſretie marrie notwithſtanding of their vow.*

VVHich he ſayeth is contrarie to *Deut.* 23. 22. where it is called *A ſinne to vow and thereafter to break it.* To which I anſwere, That this place ſpeaketh onlie of vows *free, lawfull, and poßible* to be performed which popiſh forced & monaſticall

mõasticall vows of perpetual single life and the like annexed to holie orders, are not, and are so far from being a degree of higher perfection, as they are rather superstitious and sinful snares (as their *Cassander* calleth them) in which no christiã ought to intangle himself. The uncleane fruits whereof may be seene in the lives of the Popes themselves, & frõ them downward to the lowest skirts of their clergie, as is notour to the world, & as I haue particularlie shown by their owne famous historians in the 16. chapter of my late Treatise, called *Antichrist pointed and painted out in his true colours*. Which made their owne *Ferus* on *Math.* 19. 12. to say, *You may see heerby how unwarily & uncircumspectlie they do, who close within Monastries their children being but young, whilas they know not what*

sort

ſort of perſons they will be, wherby how great evils do ariſe (ſayeth hee) *Who is he that ſeeth not?*

And of the reſt of the popiſh clergie, thus alſo ſpeaketh their owne *Caſſander* (conſult. art. 23.) *The matter now is come to that paſſe, that yee ſhall not find ſcarce the hundreth man who abſtaineth from the company of women* (ſayeth he) And againe, this is to bee remarked, as theſe who would enter in holie orders ar reſtrained frō that which by Gods inſtitution is permitted, and is a remedie againſt luſt, to wit, marriage, which is called *The Bed undefyled, & honourable in all. Heb.* 13. 4. So on the contrarie, whoredom, which is forbidden by God, and wherof it is ſaid in the ſame place, *That God will judge all ſuch,* (The ſame is permitted, as we ſee in the Popes decretals (diſt. 81. cap. Maximianus)

mianus) wher it is said, *That it is cõmonlie held, that one ought not to be deposed for simple fornication.* And remarke the reason, *because* (saith the glosse) *very few ar found without that fault.* And therefore 1. we affirme that no such inforcement of such vowes should bee 2. That being made, if they tend to the prejudice of a mans soule, by exposing him to the unavoidable danger of sin, as fornication, adulterie & the like, therfore they do not bind, but are better broken than keeped.

The second place which he bringeth is 1. *Tim.* 5. 11. *But the younger widowes refuse, for whẽ they haue began to wax wanton against Christ, they will marrie &c.* To which I answere. That this place is a direction onlie not to admitt to the office of diaconesses (as *Phebe* is stiled *Rõ.* 16. 1.) which at that time required

red unmarried women any that were young under the age of 60. years at leaſt, becauſe howſoever they will profeſſe a ſingle life, or continencie (but their is no word of vowes) yet they will not be able to performe the ſame, and ſo will make but a raſh and an unlawfull profeſsion, from which ſort hee therefore diſſwadeth younger women, verſe 14. & willeth that they rather marrie and bare children, nor to profeſſe continencie, & yet thereafter (as verſe 15.) to turne after ſatan by whoredom and luſt. This place then is rather againſt the making of ſuch vowes or profeſsion of perpetuall continencie in religious perſons that are young, the evills whereof in the Popiſh Church (as their *Ferus* ſpeaketh) who is hee that knoweth not? to the great provocation of Gods

wrath,

wrath, staine of Christian religion, and secret murder of thousands of poor infants, as their own famous histories record.

The third place is 1. *Tim.* 5. 15. *For some are alreadie turned aside after satan.* To marrie then after the vow of chastitie once made, is here tearmed by the Apostle a turning aside after satan (sayeth he.) To which I answere 1. That *Primasius* expoundeth this, *That they are turned after satan, either by denying the faith of God, or by committing fornication* (sayeth he) 2 Their own late *Estius* sayeth also thus, *But wherein they are turned after satan the Apostle telleth not, some expound it because they married after their vow, others because they committed Fornication, which is the more probable* (sayth he) *for heereby a greater occasion of speaking evill against the profession was*

furnished

furniſhed to enemies as v. 14. *As alſo* (ſayeth he) *it may be referred to their deſerting of the religion.* As the experience therefore of ſome younger widows, that had turned aſide after ſatan by incontinencie, was a ſufficient reaſon to the Apoſtle for refuſing ſuch, ſo likewiſe ſhould the wofull experience of ſo many whoriſh Prieſts, Friers, Nuns and others, teach, that no young perſon ſhould bee forced in their admiſsion to holie orders, to vow and make profeſsion of perpetual continencie. which moved Cardinall *Cajetan* to ſay on 1. *Tim.* 5. 12. *As Paull had learned by experience the forenamed inconvenients, by admitting young widows under* 60. *years to a profeſsion of continencie, ſo would God* (ſayeth he) *that we would learne by ſuch experience, whither the ſolemne vowes of perſons of both ſexes in their*

youth

youth, that haue entered into holie & religious orders, hath done good in the Church or not.

But it seemeth strange to me that against the marriage of religious persons hee should alleadge scripture, seing in the Popes canon law (causa 28. q. 2.) and by *Bellarmin* himself (lib. de clericis cap. 18.) it is acknowledged *That the marriage of Priests is not forbidden by Law or gospell nor any Apostolicall authoritie*, but by a later Church constitution, for repealing whereof Pope *Pius* the second (as *Platina* reports) used to say, *that ther was greater reason & cause to repeale it, than ther was for making the same.* The fruit of which decree their owne *Cassander* setteth down (consult. art. 23) saying, *Wee see by this decree that chastitie is so farre from being established, that a window is seene to be opened to*

all

all lust & villanie. Therfore also did *Gerson* Chancellour of the universitie of *Paris* deplore (de vita spirituali animæ lect. 4. coroll. 14) *That the places of the holie Ministrie were possessed by Adulterers, whoremasters, Sodomits and such like Monsters, and that the number of this kind was so great, that there was no proceeding against them.* yea, Whoredome was of so little account amongst them, & authorised, that it is said in the glosse on the canon Law (dist. 81. cap. Maximianus) *That for simple fornication a Priest is not to be deposed*, Seing as hath beene said, *Few were to bee found who were free of that vyce.* So likewise to the very same purpose, (causa 2. quest. 7. cap. Lator) it is againe said, *That single fornication is not worthie of deposition.* So that as *Bernard* speaketh serm. 66. in cantica. *Take from the*

Church

Church honourable marriage, and the Bed undefiled, you shall fill the same with whoremes, incests, filthie issues, effeminat and Sodomiticall Monsters, and in a word with all sort of uncleanesse.

And what opposition was made against this decree of forced single life made by Pope *Gregorie* 7. alias *Hildebrand*, ãno, 1074. by the whol Clergie almost. Their own *Sigebert* declareth in his Chronicle, saying, *Pope Gregorie having convocated a Synod removed from their office all married Priests, and inhibit all Laicks to heare their Masse by a new example, whereupon did arise so great a scandal, that in the time of no heresie, the church was rent with a more grievous schisme, many therby joyning also with incontinencie, perjurie and manifold Adulteries.* Which made that noble poet in his time *Chaucer*, Esq. of *woodstock*,

ſtock anno 1341. to ſay in his plowmans tale. *They liue not in lecherie, but haunt Wenches, Widows & wiues, and puniſheth the poore for poultrie, Themſelues uſing it all their liues.*

45 *THat faſting and abſtinence from certaine meates is not grounded on holie ſcripture, nor cauſeth any ſpirituall good.*

FOr anſwere, 1. That faſting is not grounded on ſcripture, nor cauſeth any ſpirituall good, we diſowne, for our Confeſsion of faith, 1647. cap. 21 art. 5. teſtifieth the the contrarie, where ſolemne faſts in their ſeverall times and ſeaſons, uſed in an holie religious manner, are declared to bee a part of Gods religious worſhip, according to the ſcriptures there alledged. So that we admitt both private & publick faſting for humiliation, as the ſame is joyned with prayer, and fitteth

us the better for devotion, as also tendeth to spiritnall good many wayes, as we see *Act.* 13. 3. *Matth.* 17. 21. &c. But as for enjoyning abstinence from certaine sorts of meate at set times, & for cõscience sake, joyned with opinion of merit or satisfaction. This we oppose as a doctrine of devils, so called 1. *Tim.* 4. 3. contrarie to Christian liberty, and to Gods word, 1. *Tim.* 4. 4.

As for the example of the *Rechabits* which he bringeth, *Ierm.* 35. 5. of forbearing the drinking of wyne for ever, It was a singular case, and a particular humane injunction onlie of their father, binding no others in that time or ever thereafter, as the like was that of the *Nazarits, Luke* 1. 15. to wit, temporarie onlie, & relating to some onlie, as also meerlie ceremoniall.

46. That

46 *THat Iesus Christ descended not into hell nor delivered thence the soules of the Patriarch's out of the same.*

WHich he sayeth is contrarie to *Ephes.* 4. 8. where it is said, *That when Christ ascended on high he led captivitie captive,* which Captives (sayth he) were the soules of the fathers which Christ delivered out of *Limbus.* To whom I answere 1. we deny that ever he shall find in scripture any such place as he calleth *Limbus,* or that the word *Hell,* as it relateth to the soule, signifieth any place appointed for the godlie, but for the wicked onlie & damned for ever. 2. By Captivity led captive, Christs enemies & ours are onlie meant, & not his freinds or the fathers, which is clear, first by the alike speech, *Judg.* 5. 12. where *Deborah* after the victorie

over *Israels* enemies, sayeth to *Barack*, *Arise Barack and lead thy Captivitie captive*. That is, thy vanquished enemies. 2. The fathers also so expound these words, therfore sayeth *Tertullian* lib. 5. contra *Marcion*. *Hee led Captivitie captive, that is death & that slaverie under which man was*. *Haymo* also & *Theophylact* on *Ephes* 4. 9. sayeth, *That this captivitie was the Devill, death, the curse of the Law & sinne* And so also speaketh *Augustin* (on psal. 67.) 3. So also do their own Doctours expound these words, as *Lyra* on psal. 67. *Lombard* likewise and *Arboreus* on *Ephes* 4. 9.

The second place is *Act*. 2. 27. *Thou will not leaue my soul in hel*. To which I answere, 1. Their *Arias Montanus* in his interlineall Bible approven by the Universitie of *Louan*, and printed at *Antuerp* 1572. translateth

tranſlates that place of the 16. pſal. out of which this of the *Act.* is taken, thus, *Non derelinques animam meam in ſepulchro.* And *Iſidorus clarius* on this place ſpeaketh thus, *according to the Hebrew phraſe the ſoule is put for the bodie, which he was not to leaue in the grave.* And *Bellarmin*, lib. 4. de Chriſto. cap. 12. grantes that the hebrew word *nepheſh or anima, is a generall word which ſomtimes ſignifieth the bodie, as is cleare* (ſayth he) *by many parts of ſcripture.* Wherof he inſtances one, *Gen.* 37. 21. where *Ruben* ſayth to his brethren concerning *Joſeph*, *Non interficiamꝰ animã ejus where the word anima is not taken for the ſoule properlie ſo called nor by a Trope for the man himſelf, but properlie for his fleſh or bodie* (ſayeth he) and as *Nepheſh* ſomtimes ſignifieth the bodie, ſo in the ſame ſenſe is the greek word

ψυχη used by the septuagint *Levit.* 21. 1. & 11. 2. The hebrew word *Sheol*, also, is taken two wayes in scripture, to wit, either for the receptacle of the corporall part of man after death, and so it signifieth the *graue*. which is not onlie called in the greek τάφος but ἅδης, as 1. *Cor.* 15. 55. πῦ σου ἅδη τὸ νῖκος *O graue where is thy victorie!* orelse it is taken for the receptacle of the spirituall part or soule of man after death, and thus being taken, it is translated, *Hell*, and then onlie and ever it signifieth the place of the damned, out of which there is no deliverie, as *Augustin* showeth at length in his 99 Epistle to *Evodius*, and for probation that the word *Sheol* is taken for both these forenamed receptacles. Their own *Lyra's* words on psal. 114. are these,

In

In the hebrew (ſayth he) *for* INFERNUS *is put* SHEOL *which doth not onlie ſignifie Hell, but alſo the graue.* as wee alſo ſee *Gen.* 42.38. *Iob,* 17.13. and *pſal.* 141.7. A third expoſition Romaniſts give of the word *Sheol* or *Infernus*, ſignifying thereby the eſtate of the dead in generall under the power of death, whereof *Peter* ſpeaketh *Act.* 2.24. and thus doth their *Janſenius* expound in *Prov.* 15.11. and *Genebrard* in pſal. 88.48. Thus the words being cleared by Romaniſts thēſelves, 1. then whither the meaning be this, *Thou will not leaue my bodie in the graue,* according to *Arias Montanus* tranſlation of pſal. 16.10. relating ſo to Chriſts reſurrection, which is the Apoſtles purpoſe to prove, or 2. whither the meaning be, *Thou will not leaue mee under the power of death,* as *Janſenius* expoundeth, or 3. whither ψυχη

or

or *soule* be taken for the spirituall part of man, and ἅδης, or *hell* for the place of the damned, yet howsoever (I say) the words be taken in any of the three former senses, they shall never prove any popish *Limbo*, or any descēse of *Christs* soul thither, because the word ἅδης, or *Infernus* (when it is taken for the grave, or that which is in place thereof, as *Gen.* 43. 38. and *Ionah.* 2. 2.) It ever signifieth the place of the damned, as both scripture showeth, and *Augustin* forecited, and I hope that papists themselves will never say, that the soules of the Patriarchs went down thither.

Moreover, cōcerning the *descense of Christs soule to hell.* Romanists themselves disagree thus. 1. *Scotus* in 1. sent. dist. 11. q. 1. disclaimeth any warrant in the gospell for it. 2. *Bellarmin* (lib. 4. de Christo. c. 16) affirmeth,

affirmeth that Chriſts ſoul deſcended locally to the place of the damned. 3. *Aquinas* denyeth this (as *Bellar.* ſhoweth in the ſame place) and ſayeth that he onlie deſcended locallie to that part of hell, which is called *Limbus*. 4. *Durand.* maintaineth that Chriſts ſoule deſcended to no part of hell locallie, but virtualie onlie and by effect, ſeing *the ſcripture* (ſayeth he) *diſtinguiſheth nowiſe the hell of the damned frõ any other place, otherwiſe* (ſaith *Durand.* in 3. ſent. diſt. 22. q. 3.) *his ſoule had beene in two places together, ſeing he ſaid to the theef on the Croſſe, this day thou ſhall be with me in Paradiſe.* And which virtuall deſcending of Chriſt into hell, Proteſtãts likewiſe acknowledge, *Chamier* ſpeaking thus (lib. 5. de Chriſto, cap. 3.) *Moreover* (ſayeth hee) *when we ſay, Hee deſcended into hell,*

wee

we signifie therby the efficacie of Christs death, wherby he overcame hell. The fruit of which victorie not only appertaineth to them who were to come after, but also to them who had long gone before (sayeth hee.)

The third place is 1. *Pet.* 3. 18. *Being put to death in the flesh, but quickned by the spirit, by which also hee went & preached to the spirits in prison.* Which he sayth wer the Fathers in *Limbo*. To which I answer, That this place proveth no descending of Christs soule to *Limbus*, for delivering of the fathers therefra. Which shall be made clear by considdering 1. *By what spirit Christ went* and preached in the dayes of *Noah*. 2. *who were these spirits in prison* to whom he went. & 3. *The time when hee went.* First then the spirit by which Christ went and preached, was not his humane soul,

but

but his divine ſpirit, for ſo ſayeth *Auguſtin* epiſt. 99. ad *Evodium*, as alſo *Beda* on this place. *OEcumen.* likewiſe and *Athanaſius*, which expoſition *Eſtius* ſayeth agreeth well with 2. *Cor.* 13. 4. *Aquinas* likewiſe part. 3. q. 52. art. 2. ſaith that it was *by the ſpirit of his divinitie* that he went & preached (ſayth he) *by the mouth of iuſt Noah*. *Lyra* in like manner ſayth, *That it was by the holie Ghoſt in Noah and in other good men*. So alſo ſpeaketh *Hugo Cardinalis* & the Ieſuite *Salmeron* on this place. Next, Scripture it ſelf teſtifieth in the ſame place, *That it was by that ſpirit by which he was quickned and raiſed from the dead*, and that this ſpirit was his divine ſpirit, is witneſſed *Rom.* 8. 11. *by which alſo our mortall bodies ſhall bee quickned, and which dwelleth in the Elect*. And this is not Chriſts ſoule, but his

holie spirit, as *v.* 9. Next, the spirits to whom hee went are descrived 1. *That they wer disobedient, & who abused the long suffering patience of God that waited for their repentance in the dayes of Noah.* which the patriarchs did not, who ar praised so much for the contrary, to wit, their faith and obedience *Heb.* 11. 2. They ar said to be such spirits, who wer in prison even then, when *Peter* wrote this epistle, as their own *Andradius* notes (def. cõcil. Trid. lib. 2. p. 172.) & the Text it self declareth, & therefore wer not fred therfra at Christs Resurrection which was long before. 3. The time when Christ by his spirit preached to these spirits in prison, was, as the text showeth, *In the dayes of Noah*, and not after his death, which dayes were thousands of years before the same. Therefore sayeth *Beda* they were

the

the wicked & carnall livers in the age that *Noah* lived in to whom Christ preached. And so sayth *Carthusian*, and this he did (saieth *Aquinas*) *by the mouth of just Noah, & by the holie Ghost* (sayeth *Lyra*) *in Noah & other good mẽ*. By all which it is cleare that it was not after Christs death, that in his soule hee descended to any popish *Limbus*, to deliver the godlie Patriarch's therfra. Seing the Patriarch that was then alive in the days of *Noah*, was onlie *Noah* himself.

The fourth place is *Heb*. 11. 40. *God having provyded a better thing for us, that they without us should not bee made perfect, whence it followeth* (saieth he) *that these holie soules were detained till then in a place distinct from heaven, and hell of the damned.* To whom I answere, That no such thing followeth from these words, but

but that the glorifying both in soul and bodie of these holie patriarch's shall not be till the generall resurrection, when both they and wee shall be perfectlie in both glorified together, which is the exposition of *Aquinas*, *Cajetan* and *Lombard* on this place, *Calling the glorifying of their soules after death the first robe or stole which they received, and the second which they are to receive to be the glorifying also of their bodie at the last day.* This like wise is the exposion of their late *Estius*, which he showeth to be also *Augustins*, epist. 99. ad *Evodium* and 49. Treatise on *John*, as also *Chrisostoms*, and *Erasmus* in his paraphrase. And cōcludeth thus saying, *The Apostle therefore speaketh of the perfyting which is to be at the generall resurrection.*

The fifth place is, *Math.* 12. 40.

That

That as Ionas was three dayes & three nights in the Whales bellie: ſo ſhould the ſon of man be three dayes & three nights in the heart of the earth. which he expoundeth, *Hell.* To which I anſwere, This is onlie ſpoken of Chriſts bodie in the graue, and not the being of his ſoule in *hell* witneſſe *Chriſoſtome* hom. 44. in *Math.* 12. whoſe words are, *He ſayeth not in the earth, but in the heart of the earth, to wit, in the graue* (ſayth he) Thus alſo doth *Gregorie Nyſſen* expound, epiſt. ad *Euſtachium.* So ſaieth *Anſelmus* on *Math.* 12. *He was in the heart of the earth, to wit, in the graue* (ſayeth he) Thus alſo doeth *Ignatius* expound epiſt. ad Tralianos *Euthymius* in *Math.* 12. *Ierome* alſo and *Tertullian* with diverſe others, & thus alſo ſayth their owne *Lyra, The ſon of man ſhall be in the heart of the earth three dayes & three*

nights,

nights, that is in the graue, & ſo ſpeaketh their pariſian Doctour *Arboreus*, & others. And which anſwere ſerveth likewiſe for that of the *Epheſ.* 4. 9. which others obiect.

The ſixth place is *Math.* 27. 52. *And the graves were opened and many bodies of the ſaints which ſleeped aroſe, and came out of their graves after his reſurrection.* To which I anſwere, That heer is a reſurrection of the bodies of the ſaints: comming out of their graves, but no comming of their ſoules out of any part of *hel* or a popiſh *Limbus.*

The ſeventh place is *Zach.* 9. 11. *By the blood of thy Covenant I haue let out thy priſoners furth of the pitt wherein there is no water.* That is, the Fathers out of *Limbus* (ſayeth he) To which I anſwere ſhortlie, omitting *Auguſtins* expoſition lib. 18. de civitate dei. cap. 35. *Of the deep*

of

of mans miſerie by ſinne, out of which by Chriſts blood we are freed, Bellar. himſelf anſwereth clearlie for us, l. 1. de purg. cap. 3. and ſhoweth *That no ſuch thing as Limbus patrum can be meant heerby, becauſe their is water of comfort and refreſhment in Limbus* (ſayth he) *whereas in this pitt whereof Zacharie ſpeaketh there is no water at all.*

As for his laſt place, 1. *Sam.* 28. 11. concerning *Samuels* apparition to *Saull*, wee haue anſwered it alreadie, that it was not *Samuell*, but the Devill in his ſhape. And which place is moſt impertinently broght to prove Chriſts deſcenſe into hel, by the apparition of any ſuch ſpirit cōming out of hell of the damned.

As for Fathers, whom he onlie citeth. *Jerome* explaineth himſelf on *Epheſ.* 4. 9. what he ſayeth on *v.* 8. Next, *Auguſtin* on pſal. 171. hath

nothing

nothing of *Limbus patrũ* or *Christs* descense there, and as for *Gregorie* there is no such place as he mentioneth lib. 3. Moral. cap. 20. For that book hath onlie 17. chapters in it.

47 *That there is no purgatorie fire, or other prison wherein sinnes may be satisfied for, after this life.*

WHich saith he is contrar to 1. *Cor.* 3. 13. 15. *The fire shall try everie mans work of what sort it is, if any mans work be burnt, he shal suffer losse. yet he himself shall be saved, yet so as by fire.* To which I answer, or rather their owne *Estius* on this place, saying, *Sindrie expounderh this place* (sayeth he) *of Purgatorie, wherein after this life, and before the day of the last judgement the soules of the just are purged from their lighter sinnes, but it appeareth that this can-*

not

not be ſaid (ſayeth he) *both becauſe the words ſhoweth that the day of particular judgement is not to bee underſtood, but of the generall judgement, whereas the purging of the ſoules pertaineth to the particular judgement, as alſo becauſe the fire of purgatorie doth not try everie mans work* (ſayth he) *but puniſheth onlie the evill works of good men*. *Bellarmin* alſo lib. 1. de purg. cap. 5. ſayeth, *That the word* (fire) *in the* 13. *and* 14. *verſes is to taken onlie allegoricallie, and that the fire of purgatorie is not thereby to bee meant, for of this fire the Apoſtle ſayes it ſhall burne the work, not the worker* (ſayeth he) *and therefore a purging or afflicting fire of perſons is not meant thereby*, onlie hee would haue the word (*fire*) in the 15. verſe to bee taken in another ſenſe than in the other two verſes, and therby to be meant the fire of purgatorie, but

Eſtius

Estius answereth unto him thus, & refuteth him, saying, *That not without just cause it seemeth to be absurd, that the Apostle in one Text of so few words would speake of fire in so diverse significations, neither can any easilie be perswaded* (sayeth hee) *that in the third place a purgatorie fire of Joules can be signified, when as in the first and second place, another and diverse fire from that is understood.* And then he subjoines after the naming of some Romanist Divines that hath expounded these words otherwise thā hee doth, saying, *Let none marvell that I have not followed these authours in all things, because that neither thēselves amongst themselves do alwayes agree* Such is his testimonie of their braged ofunitie.

The second place is *Iohn* 11. 22. *But I know that even now* (sayeth *Martha* to Christ) *Whatsoever thou will*

will aſk of God, he will give it thee. Ergo there is a fire of purgatorie, is as good a conſequence, as to ſay, ergo the ſtaff is in the corner.

The third place is *Act.* 2. 24. *Whom God hath raiſed up looſing the ſorrowes of hell*, that is, *looſing men out of their paines there* (ſayeth he) To which I anſwer 1. That he ſhamefullie perverteth the Text, for it is in the originall, *Thanatu*, & in our tranſlation, and their owne interlinear, (*the ſorrowes of death*, & not *hell*) So that altho he pretended in the Preface, & promiſed to refute our doctrine by the expreſſe text of our owne Bible, yet heere he groſſlie paſſeth therefra, and for eſtabliſhing of his purgatorie, he purgeth out the word (*death*) & putteth in (*hell*) in place therof which is a bold corrupting. 2. The text ſpeaketh onlie of Chriſts owne being

ing looſed from the ſorrowes of death, and not of his looſing any other perſons from the ſame, and farre leſſe from hell, or any other place of purgatorie, which thing was done by his reſurrection. Ther foreſayeth Cardinall *Cajetã* on this place, *The ſorrowes were the ſorrowes of death* (ſaieth he) *by which is was impoſſible that hee could bee holden*, to wit, *Chriſt*.

The fourth place is 1. *Cor* 15.29. *Otherwiſe what ſhall they do who are baptiſed for the dead?* That is, afflict themſelves & do penance for them that are in purgatorie (ſayeth hee) To which I anſwer 1. *That this can not be ſaid of voluntarie afflicting thẽſelves, as by praiers almes and faſting undertaken for the help of the dead* (ſayeth their owne *Eſtius* on this place) *which if Paull had meant hee had not ſaid, who are baptiſed, as if it were*

were by others, but who baptiſe themſelves for the dead (ſayeth hee) The expoſition then which he ſayeth is worthieſt to be preferred before al others, and which *Epiphanius* (hæreſ. 28.) received from them who wer before him as approven, is this (ſayeth *Eſtius*) to wit, *That theſe ar ſaid to be baptiſed for the dead, who having no hope of longer life heere, but as dead men, did craue & get baptiſme, reallie heerby declaring that they were baptiſed for the dead, that is, for this end that baptiſme* (*which witneſſeth their faith in the trinitie*) *might bee profitable to them at that time when they departed this life, and were to enter into the condition of the dead. As if the Apoſtle had ſaid, if there were no reſurrection of the bodie at all, what fruit can they reape who are baptiſed? being about to die, or counted for dead, and who for this cauſe profeſſe that*

they

they were baptised, in respect of that future estate that is after this life, and this meaning is most cleare, pure and simple (sayeth *Estius*) *and most fitt to prove what the Apostle intendeth, and which others also doth approve* (saith he) Which exposition likewise the Iesuite also *A-lapide* approveth as most simple and plaine, declaring also that it is *Chrisostoms*. And so it proveth no purgatorie at all.

The fifth place is *Luke* 19. 6. *Make you friends of the mammon of unrighteousnes, that when yee faile, they may receive you into everlasting habitations*. To which I answere, That this place proveth nowise after declared any fire of purgatorie, but rather the contrarie, that when the godlie and charitable persons faile, that is, die, they are received presentlie into the eternall habitations of heavenlie glorie. Therfore saith

Bellarmin

Bellarmin (lib. 1. de ſanctis cap. 3. on 2. *Cor.* 5. 1.) *The Apoſtles reaſoning heere is excellent* (ſayeth he) *to wit, if this mortall life periſh we haue inſtantlie another far better in the heavens, for God is no readier to puniſh* ſayeth he (lib. 1. de ſanctis. cap. 6.) *than to reward.* whence it followes, that if the wicked after death preſentlie go to hell, that the godly in likemanner after death preſentlie go to heaven, and conſequentlie to no fire of purgatorie.

The ſixth place is *Luke*, 23. 42. *Lord remember me when thou commeſt into thy kingdom.* which ſhoweth, ſayeth he) that ſoules may be helped after death. Which indeed we graunt, by Chriſts receiving thē into his heavenlie kingdome, as is heere by the Theef petitioned, but no word is here of Chriſts helping out of a helliſh purgatorie. Thus

wee

wee see by how weake arguments hee would prove his Purgatorie, which *B Fisher* (cont. *Luth.* art. 18.) graunteth *was knowne but of late onlie, and after many ages believed. And therefore little or no mention is of it in the ancient fathers* (sayeth hee) and yet, which *Bellarmin* sayeth is a doctrine of faith of such consequence. *That hee that believeth not purgatorie to be shall never come ther, but shall be tormented in hels fire for ever.* (sayeth he lib. 1. de purg. cap. 15.) and so he condemneth all the eatterne or greeke churches to hel, (beside the Protestants) which notwithstanding the B. of *Biton'o* in his oration before the Councell of *Trent* acknowledgeth to be *the only mother Church of the Roman*.

As for fathers who he citeth, *Ambrose* in that place speaketh one ie of the fire of Gods judgement, *Je ome* also

alſo ſpeaketh nothing of a popiſh purgatory, & as for *Gregory* he ſaies *That the fire wherof the Apoſtle ſpeaketh* 1. *Cor.* 3. 13. *may be meant of the fire of affliction.* And as for any other fire, he buildeth it on *Math.* 12. 32. which both by *Mark* 3. 29. and by the fathers that comment on that place, as alſo by Romaniſts themſelves, as *Carthuſian* and *Arboreus*, maketh nowiſe for purgatory. And as for *Origen* hee ſpeaketh onlie of the fire of affliction. yea, their B. *Fiſher* cont. *Luth.* art. 18. ſayeth, *That ther is little or no mention of it in the ancient fathers at all.*

48 THat it is not lawfull to make or haue images.

WHich is contrarie (ſaith he) to *Exod.* 25. 18. *And thou ſhalt make two Cherubims of beaten gold &c.* As alſo to the 1. *King.* 6. 35. *And he carved ther on Cherubims,*

and palme trees &c. Whence he inferreth that theſe graven Angels, were images of the higheſt order of Angels (one excepted) which *S. Ierome* witneſſeth that the Iewes worſhiped. To whom I anſwere, where *Moſes* is commanded to make two Cherubims of gold, and place them in the holieſt, & where *Solomon* on the doors of the Oracle cauſed carve Cherubims in likemanner. Both had a particular warrant from God to do ſo, which Papiſts haue not for making their Images of the bleſſed Trinitie, and of ſaints, ſetting them up in publick places of divine worſhip to be adored. And therefore worthie & remarkable is that ſpeech of *Tertullian* anſwering the ancient Idolaters, who objected in likemanner for their defence *Moſes* his making and ſetting up of a braſen ſerpent.

pent to whō *Tertullia* (l. 1. de idolatria) replyeth ſaying, *One and the ſame God both by his generall Law forebad any image to be made* (ſaieth he) *as alſo by his extraordinarie and ſpeciall command, willed an image of a ſerpent to be made, if then thou be obedient to the ſame God* (ſayeth hee) *thou haſt this law of his. Make thee no graven image, but if thou reſpect the image of the ſerpent that was afterward made by Moſes, then do thou as Moſes did* (ſayeth he) *and make no image againſt the Law, unleſſe God cōmand thee as he did Moſes.* Whoſe word is a Law.

Next, where he ſaieth, that *S. Jerome* witneſſes that the Iewes worſhiped theſe images of the Cherubims. I anſwere 1. That they wer not ſeene by them, ſeing they were placed in the holie of holies, into which the High-Prieſt onlie ente-

red once in the year onlie. 2. Their owne *Estius* on *Heb.* 9. 5. testifieth the contrarie saying, *Neither were the Cherubims placed in the Sanctuary to be worshiped* (sayeth he) *but both for the signification of things to come, as also for augmenting the majestie of the place.*

His next place is, *Hebr.* 9. 1. 5. *Where the images of the Cherubims ar called divine ordinances.* To which I answere, That this confirmeth what hath beene said, to wit, that those were made by Gods speciall command, and what God cōmanded under the law to be done, as typicall and significative of more spirituall things under the gospell, (as the Apostle showeth *v.* 8. 9. 10.) was a sufficiēt warrā, the like wher of papists haue not for their unwarrantable making of the images of the Trinitie & others abused to idolatrie.

49. *That*

49 THat it is not lawfull to reverence images or to give any honour to dead & inſenſible things.

VVHich he ſayeth is contrarie to *Exod.* 3. 5. *Where Moſes is commanded to put off his ſhoes before he drew neare to the burning buſh, becauſe the place whereon he ſtood was holie ground.* To which I anſwere, 1. That it ſeemeth ſtrange to me, that for adoration of images, hee ſhould bring any ſcripture, ſeing their biſhop *Melchior Canus* ingenouſlie acknowledgeth (lib. 3. de Trad. cap. 3. fund. 3.) That the worſhip of images is not contained in ſcripture, neither clearlie, nor obſcurelie. 2. As their *Caſſander* teſtifieth (conſult. 21.) the adoration of images was condemned in the Councell of *Frankfoord*, as contrarie to ſcripture. 3. This reverence that was done by *Moſes* by puting

putting off his shoes was not to the sensles ground, called holy, because of Gods holie presence at that time there, but to the Lord himself, who was manifesting himself ther both by voice & vision, as *Hugo de S. victore* showeth, and as their bishop also *Lipomanus* in his catena upon *Exod.* and *Cajetan* whom he citeth doth there also teach.

The second place which he bringeth, is psal. 99.5. *Adore ye his footstoole, for it is holie.* By which literallie is understood the Ark, which was worshiped by the Iewes (saith he) in regard of the images that were set on it. To which I answer, 1. That he perverteth the Text, for the words are (as the originall, and their own interlinear hath) *Adore yee at his footstoole, for he is holie,* so that it is God, & not his footstoole that was to bee adored. 2. In the same

ſame pſalme *v.* 9. It is ſaid, *worſhip yee at his holie hill, for the Lord our God is holie*, which juſtifieth the former expoſition, and not, worſhip ye his holy hill. 3. his reaſon is both naughty & falſe. Firſt, naughtie, becauſe the Iewes (ſaith he) worſhiped the Ark, becauſe of the images, that wer ſet on it. whence it would follow that not only images themſelves were to bee worſhiped, but alſo the places wherein, or wheron they are ſet. 2. Falſe, becauſe, as their *Eſtius* on *Heb.* 9. 5. teſtifieth *That theſe images of the Cherubims were placed in the ſanctuarie or Ark, not to be worſhiped* (ſayeth he) *but for the ſignification of things to come*, and wer not to be ſeene by the people. And 4. ſuppoſe it were, *Adore ye his foot-ſtoole*, yet *Auguſtin* on that place, telleth us, that thereby is meaned Chriſts humanitie, which being united

united to his Deitie in a personall union, is therefore to be adored, & this exposition doth *Lyra* follow, as also *Lombard*, *Carthusian*, *Durand.* in his rationale divin. lib. 4. p. 60. and the Doctours of *Duay* in their notes on this place likewise.

The third place is, *Philip.* 2. 10. *At the Name of Iesus everie knee shal bowe.* whence he inferres, that seing words are representing signes, or images to the eare, as other images are to the eye, therefore also they are to be worshiped, aswell as the former. To which I answere, that beside *OEcumenius*, *Theophylact*, *Sedulius* and *Haymo*, also their owne *Aquinas*, all of them testifie, that the name is put for himself who is named, and so likewise sayth their late *Estius* *And that by bowing the knee is signified by a metonomie, subjection* (sayeth he) *therefore the meaning*

ning is, that all who are in any place, knowing that man who is called Ieſus to be the ſonne of God, and God himſelf trulie, they ſhall ſubmitt themſelves to him (ſayeth hee) *as God and Lord over all.*

The fourth place is *Numb.* 21. 8. Where the Lord ſayeth to Moſes, *Make thee a firie ſerpent, and ſet it on a pole, and it ſhall come to paſs that every one that is bitt or ſtinged, when he looketh on it ſhall liue.* Whence hee gathereth, that an image may not onlie be made and ſet up to be looked upon, but alſo reverenced or adored. To whom I anſwer 1. with *Tertullian* before cited, that for making and ſetting up that ſerpent to be looked upon for a miraculous cure, *Moſes* had an expreſſe divine precept, with a promiſe, which papiſts haue not for making their Idolatrous images of the Trinitie,

and such like, but a precept in the contrarie 2. For reverence or adoration, there is no such thing in the Text, but on the contrarie wee see the unlawfulnes therof, by that practise of godly *Hezekiah* in breaking the same when it became to be adored. 2. *King.* 18. because, as their owne *Biel* showeth on the canon of the Masse lect. 47. *This was grosse idolatrie, and that this godly king by breaking the same removed the occasion thereof,* (sayeth hee) 3. In his answere to the objection of this place 2. *King.* 18. he granteth that this worshiping of that serpent was the abuse thereof, and so contradicteth himself.

And as for fathers whom he cites, I cannot admire enough his impudencie, beside his wresting of scripture, seing their own *Cassander* (cōsult. art. 21.) sayth, *How much the ancient*

anciẽt fathers of the primitive Church did abhore all veneration of images, Origen as one declareth againſt Celſus lib. 7. (ſayeth he) *Whence alſo it was, that in the ſecond Councell of Nice, under Conſtantine and Irene when ſome decrees were made concerning the adoration of images, and that a copy thereof was brought to the Emperour Charles, he indicted a Councell at Frankfoord* (anno 794.) *at which the Popes legats were preſent, wherein by the unanimous conſent of all the weſterne Biſhops, the decree of that Nicen Councell was condemned, as being contrarie* (remarke) *both to ſcripture, and to the doctrine of the ancient Fathers, as alſo to the cuſtome of the Romã Church* (ſayeth he) *neither did that ſubterfuge then prevaile, which uſed to be alleadged by ſome, that they giue not the honour to the images thẽſelves, but to them whom they repreſent, for*

this

this excuse (saith he) *was also given by pagans for their adoration of their Images, as wee may see in Arnobius, as also in Augustin on psal.* 113.4. Or as wee reckon, psal. 115. And yet he citeth *Augustin* & *Gregorie*, who in his epistle to *Serenus* lib. 9. epist. 9. cõdemnes all worship of images, as *Ambrose* doeth likewise in his oration on the death of *Theodosius*, calling such worship *an heathnish errour*, Neither is any such thing in *Basil* or *Chrisostome* whom hee citeth, that maketh for the worship of images, and as for *Damascen* alleadging it to bee an Apostolicall tradition onelie. This maketh against him, who cited for image worship, testimonies of scripture, beside, that *Damascen* is but late, & tainted with grosse errours, as the denying of the procession of the holie Ghost, (lib. 1. orthod. fidei)

And

And to what hight of groſſe idolatrie their worſhip of images is come, ſhall be evidenced, both by their doctrine, as likewiſe their practiſe, and both theſe onlie out of themſelves. And 1. for their doctrine, *all the ſchoolmen* (ſayth their Biſhop *Pereſius* de trad p. 3.) *Do teach that the images themſelves are to be worſhiped with that ſame worſhip as theſe whom they repreſent, & therfore that the Images of God and of Chriſt are to bee worſhiped with that higheſt ſort, which they call Latria,* as *Bellarmin* alſo witneſſeth, lib. 2. de imag. cap. 20. § 2. likewiſe ſayeth he cap. 21 *That the images of Chriſt and of the ſaints are to be worſhiped, not onlie by accident or improperlie, but alſo for themſelves & properlie, ſo that themſelves terminateth the worſhip, as they are conſidered in themſelves, and not onlie as they ſupplie the place of them*

them whom they represent, for if the image (sayth he) *were to be worshiped but improperlie, to wit, because before it, or in it, or by it, that which it representeth is adored, then certainlie* (sayeth he) *it might be denyed that images were to be worshiped at all* So that for defēce of this their doctrine, *they are forced to use most subtile distinctions, which scarce themselves understand, let be the unlearned people* sayeth *Bellarmin*. lib. 2. de imag. cap. 22. §. quarto.

Next, for their practise, *It is more manifest than it can be by many words expresst* (sayth their *Cassander* (consult. art. 21.) *that the worship of Images is come to that hight as ever that adoration was, which was by Pagans given to their Idols.* And they so *dote upon them* (sayeth their *Gabriel Biel* in canone Missæ, lect. 49.) *That they believe a certaine Deitie,*

grace;

grace or holineſſe to be in them, whereby they are able to work miracles, reſtore health and deliver from dangers, out of the confidence of the forenamed, being moved to worſhip them, that they may obtaine ſome of the former things frõ them whence it is alſo (ſayth hee) that they vowe and oblige themſelves to undergo pilgramages ſome to this & ſome to that Church, according as they reſpect the images, believing that this Image in ſuch a place is of greater vertue than that in another, and to be more famous for miracles & of greater power. And if at any time miracles bee wrought upon men (ſayeth he) who haue recourſe unto them, this is not by the vertue of the image, but ſomtimes by the operation of the devill to deceiue ſuch idolatro° worſhippers, God ſo permitting, and their infidelitie ſo deſerving (ſayeth he.)

And which *idolatrous adoration of*

images

images (sayeth that learned knight and great traveller, *sir Edmund Sandys* in his speculum Europæ, p. 228. and 230.) *is the greatest scandall of al others, for which both Iewes & Turks calleth us idolatrous Christians, and therfore the Iewes say, when they come to the Christians sermõs, th it as long as they see the Preacher direct his speech & prayer to the little wooden Crucifix which standeth on the pulpit by him, & to call it his Lord & Saviour, to kneell to it, to embrace and kisse it & to weepe upon it (as the fashion of Italie is) this is preaching sufficient for them (say they) & perswadeth thẽ more with the verie sight thereof to hate Christian religion, than any reasone that the world can alleadge to loue it.*

50. THat no man hath seen God in any forme, & therefore that his image and picture cannot bee made.

Which

VVHich is contrarie (ſayeth he) to *Gen.* 3. 8. *Wher God appeared to Adam walking in the garden in a corporall forme*, and to *Gen.* 28. 12. *where hee appeared to Iacob ſtanding aboue the ladder which hee ſaw.* To which I anſwere, That he ſhameleſſie belieth Scripture: for there is no ſuch thing that Adam ſaw God in any corporall forme, but onlie heard his voyce, as it is ſaid likewiſe, that at the giving of the Law, *Deut.* 4. 15. 16. *The people heard a voice onlie, but ſaw no ſhape leſt they ſhould corrupt themſelves, & make them any graven image.* Likewiſe it is ſaid, *Gen.* 28. 13. *That the Lord ſtood aboue the ladder, and that Iacob onlie heard a voice*, but not that he ſaw any ſhape. Therefore ſayes the Prophet *Iſai.* 40. 18. *To whom will ye liken God, or what liknes will yee compare to him?* whereupon ſayeth

saieth *Perusin* an augustin Frier and professour of divinity *by these words is refuted and rejected the rashnes of men, yea their madnes and ignorance* (sayeth he) *who dare be bold to represent God by any image*, therefore also their owne *Vasques* lib. 2. de ador. cap. 3. disp. 4. As also *Catharinus* bishop of Minori, in his opuscula de imag. declareth *that the representing of God by any image is expresslie against the second commandement.* As also *Bellarmin* himself witnesseth (lib. 2. de sanct. cap. 3.) that *Abulensis, Durand.* & *Peresius* do teach plainlie *That the image of God is nowise lawfull to be made.* And specialliе to represent him by a three headed Monster, as they do the image of the Trinitie. as I haue to showe in their owne Missall.

The third place which he bringes is, *Exod.* 33. 11. where it is said, *That*

That God appeared to Moſes face to face, wherennto their owne biſhop *Lipomanus* anſwereth out of *Auguſtin* l. 4. de ſymbolo ad Catechumenos, cap. 3. *Moſes did ſee God* (ſayeth he) *not with his bodilie eyes but with the eyes of his minde, & becauſe that perpetuall light which God is, had inlightned him more than others, therfore it is ſaid that he ſpake to him face to face, as if it had beene ſaid, that he manifeſted himſelf more clearly to him nor to all others, for in that it is ſaid*, cap. 10. *no man can ſee my face and live, is ſhowne, that none can ſee God with his bodilie eies* (ſayth he) Therfore alſo ſayth *Cajetan, he ſayeth not that God was ſeen face to face, but that hee ſpake to him face to face, for God manifeſteth himſelf onlie by ſpeech, nor is he perceived but by hearing onelie* (ſayeth he.)

The fourth and fifth teſtimonies which

which he bringeth are coincident with *Isai.* 6. 1. 5. and 1. *King.* 22. 19. wherein it is said, *That God was sitting on a Throne*, and *Dan.* 7. 9. *whose garments were whyte as snowe, & the haire of his head like pure wool.* Whence hee gathereth, that as hee was seene, therefore he may be so pictured, To which I answer, That it followeth not, for before that time he appeared to *Moses* in the bush in the forme of fire, and yet their own *Richeom* (tract. 3. c. 9.) saith *To picture him so, wer to favour the pagãs, who worshiped the fire*, & so may we say that to picture God as an old man (as the papists do) is to favour hereticks called the *Anthropomorphits*, who made him to haue the shape and members of a man. Therfore *Augustin* (de fide & symbolo cap. 7.) giveth this reasone why it is not lawful to any Chri-

stian

ſtian to make any ſuch image, *Leſt we fall into the ſame ſacrilege* (ſaieth he) *whereby the Apoſtle maketh them execrable who turne the glorie of the incorruptible God into the ſimilitude of a corruptible man* Rom. 1. 23.

51 *THat bleſſing or ſigning with the ſigne of the Croſſe is not founded on holie ſcripture.*

VVHich he ſaieth is contrarie to *Revel.* 7. 3. Where it is ſaid, *Hurt not the earth nor the ſea, nor the trees, till I have ſealed the ſervants of GOD in the foreheads* To which I anſwere, 1. That there is no word heere of *ſigning*, & farre leſſe with the *ſigne of the Croſſe*, but (as the originall hath) of *ſealing*, and what this ſealing is, is expreſt 2. *Tim.* 2. 19. *The foundation of the Lord ſtandeth ſure, having this ſeale, the Lord knoweth them that are his; & let every one that nameth the Name of Chriſt*

Christ depart from iniquitie. So that it is sanctification & departing from iniquitie, which manifesteth their election, & that such ar the Lords. 2. If this were the signing with the signe of the Crosse, then none that did signe themselves so, would perish, for none of these that were sealed heere did perish.

The other two places *Mark* 10. 16. *Luke* 24. 50. which speaketh onlie of Christ and his disciples their *blessing of Children*, maketh no mention of any signing them with the signe of the Crosse, but onlie of blessing them. And so are alleadged unto no purpose.

As for Fathers, he setteth downe none of their words, Therfore wee passe by thē, yet with this answer, that none of them proves his point.

52 THat *the publick service of the Church ought to be said*

in a

a language that al the people may unſtand.

VVHich he ſayeth is contrarie to *Luke* 1. 8. where it is ſaid, *That Zacharie was burning incenſe in the temple, & the whole people were praying without* where (ſayeth he) *hee being within and the people without, then how did they underſtand him?* To which I anſwer 1. There is no word of his ſpeaking words, to be underſtood, but of burning incenſe (for he was ſtrickē dumb.) 2. He being within, and the people without, it was not marvell that they did not underſtand, in what language he had ſpokē. wheras the queſtion is. *Whither that divine ſervice which is performed in the ſight & audience of the people, & which ſhould be to edification* (according to 1 *Cor.* 14.) *ſhould be in a language unknown to the people*, which is againſt the Apoſtles

postles directiō, for saith *Cajetā* on that place, *out of this doctrine of Paul it is gathered* (sayeth he) *That it is better for edifying of the Church, that publick prayers which are said in the peoples hearing, be said in the vulgar tongue known to the people & Clergie, nor in latine, or an unknowē language.* And that this was the practise of the primtive Church. *Aquinas* on 1. *cor.* 14. granteth, as also saith their own *Lyra. In the primitive church thanksgivings, and all other common service was performed* (sayth he) *in the vulgar tongue.*

The second place is *Levit.* 16. 17. wher it is said, *That there shall be no man in the tabernicle of the Congregation, when he goeth in to make an attonīment in the holie place, till he* (to wit the High-priest) *come out again.* Which maketh no more to prove that publick divine service before the

the people ſhould be done in an unknowne tongue to them, then it proveth *Rome* to be in *Utopia*. For 1. This place ſpeaketh onlie of the High-prieſts entrie into the moſt holie place with blood to make attoniment, once onlie a yeare, which was an action betweene God and him, and no mention of ſpeech in whatſoever language. 2. Which was to be performed in that place, when ther ſhould be no man in the Tabernacle of the Congregation, and therefore private, without any aſſiſtance, or preſence of any who might either heare or ſee him. 3. This was a jewiſh and typicall ſervice abrogat, frō whence to draw this conſequence. *Ergo* the publick ſervice of the Church under the goſpell ought to be ſaid now in a language that people underſtands not, is as coherent as fire and yce,

or followeth aſwell in Logick, as to ſay, that the Authour of this *Touch-ſtone* is an *Animal*. Ergo, *Bos cornutus*.

You may ſee likewiſe how impudent and ignorant this man is, to alleadge (as he doth in his preface, and whole Tenour of this *Touch-ſtone*) *To convince us, that our doctrine is againſt the expreſſe words of our own Bible*, whereas let any indifferent man judge (beſide a number of the like impertinencies) if theſe two alleadged places of *Luke* 1. 8. and *Levit.* 16. 17. be contradicted any wiſe by this our aſſertion. *That the publick ſervice of the Church ought to be ſaid in a language which all the people may underſtand.*

FINIS.

AN
Advertiſment to the READER.

IN Reſpect of that craftie & cruell practiſe, even to the dead, let be to deceive the living, which our Adverſaries haue uſed of late in purging both out of fathers and others, their own moderne writters, what they find to be againſt themſelves, or for witneſſing the Truth, as their *Index expurgatorius* ſhowes, Leſt that the Reader of this my anſwere to that popiſh PAMPHLET ſhould light on ſuch purged books as I cite, and not finding the words at all, orelſe far changed (as I can inſtance) ſhould think that I had cited them at randon, Therefore having the uncorrupted copyes beſide me, I haue ſet down with their Names, the place where, and the time when they wer printed. That if

if the Reader find not the words cited by me, or find them altered in a later impreſsion, he may know, that they haue paſſed thorow that popiſh firie purgatorie of bookes, ordained at *Trent*, and which indeed is no new trick of the Devill and his ſuppoſts, but hath ben uſed by Hereticks of old, as *Vincentius Lyrinenſis* teſtifieth, who lived in the yeare 430. And examplifieth the ſame in *Origens* works, that ſo by his authoritie hereticks might perſwade men of their errours, which *Origen* never knew. AND therefore he ſhoweth us that for old and farre ſpread hereſies (ſuch as theſe of poperie are) they ar not to be confuted ſo much by the authoritie of fathers, & ancient writters, in reſpect by vitiating their bookes, they haue ſtollen out of them what was for trueth, & what they

they found to bee againſt themſelves, or to uſe his owne words, *Eo quod prolixo temporum tractu longa his furandæ veritatis patuerit occaſio*, and therefore for confuting ſuch, hee ſayeth wee muſt uſe, *aut ſolâ ſcripturarum authoritate*, orelſe with the ſame, the authority of the moſt ancient and general Councels, ſuch as wee ſee that of the firſt of *Nice*, for peoples reading of Scripture, the lawfululnes of churchmẽs marriage, for which that famous *Paphnutius* ſo much ſtood, & the paritie of patriarchall juriſdiction againſt papall ſupremacie, which in the three ſucceeding Councels was alſo decreed againſt, beſide the cõdemning of prayer to Angels, decreed againſt in the Councell of *Laodicea*, can. 35. and the having of images in Churches, (let be their adoration) condẽned in the Coun-

cell of *Eliberis*, Can. 36. and the like.

THE NAMES of the Authours whom I cite are,

A

Augustin, printed at *Paris*, 1541.
Ambrose, at *Paris*, 1529.
Aquinas, at *Paris*, 1529.
Alfons. *a Castro* at *Paris*, 1534.
Arboreus, at *Paris*, 1551.

B

Basil Basileæ 1540.
Bernard, at *Paris*, 1527.
Bellarmin, Coloniæ, 1615.

C

Chrisostome, at *Paris*, 1554.
Cyprian, Lugduni, 1537.
Carthusian, at *paris*, 1536.
Cajetan, at *Paris*, 1532.
Cusanus Basileæ, 1565.
Catharinus, Venetiis, 1551.

D

Decretalia, Lugduni, 1517.
Durãdi rationale, Lugduni, 1515.

E.

E

Estius, at *Paris*, 1616.

Erasm⁹ Antuerpiæ, 1538,

F

Fulgentius, Nurũbergæ, 1520.

Fasciculus Temporum, Coloniæ, 1479.

Ferus, at *Paris*, 1559,

G

Gabr. Biel Lugduni, 1517.

Gregorius, 1. at *Paris*, 1518.

Gratian. Lugduni, 1517.

Georgi⁹ Caßãder at *Paris* 1616.

H

Hieronimus, at *Paris*, 1546.

Hilarius, *Basileæ*. 1570.

Haymo, at *Paris*, 1538.

Hugo Cardinalis, at *Paris*, 1532.

I

Ireneus, *Basileæ*, 1548.

Ignatius at *Paris*, 1540.

Iansenu⁹ Muguntiæ, 1624.

L

Lyra, at *Paris*, 1501.

Lombard, at *paris*, 1528.

Lipomani Catena, at *Paris*, 1550.

M.

M

Melchior Canus. Coloniæ, 1605,
Missale Romanũ, at *Paris,* 1532.
Mercerus, at *Paris,* 1563.
Maldonat. Moguntiæ, 1624.

O

Origenes, at *Paris,* 1537.

P

Platina, Nurimbergæ, 1481.
Peresius, at *Paris,* 1605.
Petrus de Aliaco, Coloniæ, 1500.
Persius, Perusiæ, 1608.

R

Roffensis, Londini, 1533.
Ribera, Antuerpiæ, 1603.

S.

Sigebert, at *Paris,* 1513.
Stella, Antuerpiæ, 1608.

T

Theophylact, at *Paris,* 1515.

V

Vincentius Lyrinensis, at *Paris,* 1560.

Errata.

In the Epiſtle Dedicatory, pag. 2. linea ult. *hands & almoſt*, for *hands almoſt&*. And *To the Reader*, p. 6. l. 11. *Nicen*, for *Niſſen*. p. 13. l. 2. *Ecuminicall*, for *OEcumenicall*. p. 24. l. 11. *Doway*, for *Duay*. p. 33. l. 20. *nf* for *in*, p. 74. l. 2. *Lyrin*, for *Jerome*. p. 103. l. antepenult. *Gelaſuis*, for *Gelaſius*. p. 220. l. 3. a whol line in the copy omitted, the words are theſe, (*becauſe it ſeemes to be broken, to whō it is objected, what Ambroſe ſaies, that no falſhood ſhould be thought to bee in the ſacrifice of truth*) p. 128. l. 3. after the words (*amongſt us*) is omitted (*whō they call Calviniſts*) l. 19. *de eccleſia*, for *de notis eccleſiæ*. p. 132. l. 20. *donation* for *domination*. p. 272. l. 14. *young*, for *youngmā*. p. 180. l. 6. *virginitie*, for *virgin*. p. 191. l. 19. *one of* for *of one*. p. 353. l. 17. *circūſion*, for *circumciſion*. p. 299. l. 9. *whē it is taken*, for *when it is not taken*.